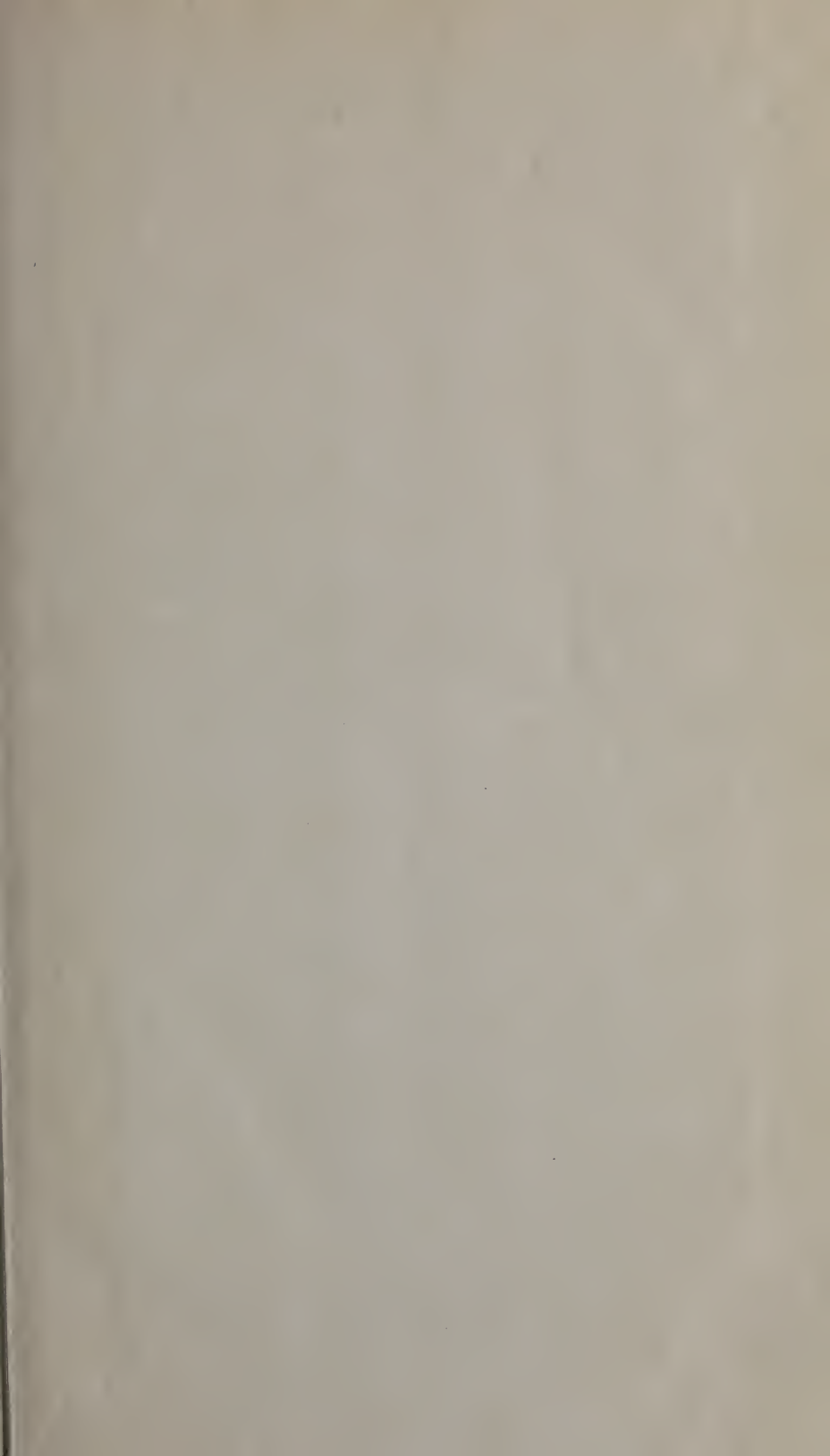


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THE

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MISSIONARY MAGAZINE.

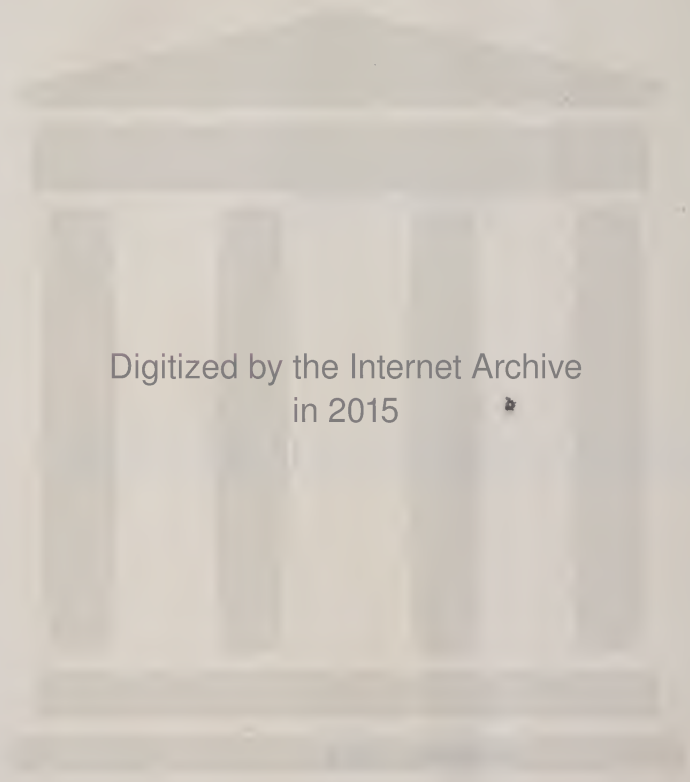
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THE

MISSIONARY MAGAZINE.

VOL. XXX.

JANUARY, 1850.

No. 1.

AMERICAN BAPTIST MISSIONARY UNION.

MISSIONS AND MISSIONARIES. 1849-50.

The Burman and Karen departments of the Maulmain Mission have been constituted into two missions, the Burman department including also the Peguan.

MAULMAIN BURMAN MISSION.

A. and Mrs. Judson, T. Simons, H. and Mrs. Howard, E. A. and Mrs. Stevens, L. and Mrs. Stilson, T. S. and Mrs. Ranney, Miss L. Lillybridge.

Peguan Department.—J. M. and Mrs. Haswell, now in this country for health. Mr. and Mrs. Howard are about to return to the United States for the same cause. The connection of S. M. Osgood with the Maulmain mission was closed in October. (See a subsequent page in this Magazine.) Mrs. Osgood died at Wyoming, N. Y., July 13.

The ordinary operations of this mission include, as in other missions, preaching, teaching, and preparation and distribution of books and tracts. Mr. Judson has charge of the Burmese church, Mr. Simons of the English, and Mr. Stevens, in the absence of Mr. Haswell, of the Amherst church, with the theological school and preaching assistants. Mr. Stilson is expected to succeed Mr. Howard in the care of the Burmese boarding school, assisted by Miss Lillybridge. Mr. Ranney conducts the printing department, depository, &c., for both the Maulmain missions, and is now printing the Sgau and Pwo New Testaments, and an edition of the Psalms in Sgau. Preaching is regularly maintained at Obo and in other districts of Maulmain, among the Burman population, with occasional itinerant preaching in the country during the dry season.

MAULMAIN KAREN MISSION.

J. G. and Mrs. Binney, N. and Mrs. Harris, W. and Mrs. Moore, Miss M. Vinton, Miss H. E. T. Wright, now on her way to the mission; and in this country, J. H. and Mrs. Vinton, detained by Mrs. Vinton's sickness.

Mr. Binney is in charge of the Karen theological seminary, and Mrs. B. of the Karen normal school, assisted by Miss Vinton till the arrival of Miss Wright; Mr. and Mrs. Harris of a Sgau Karen boarding school in the rainy season, and Mr. and Mrs. Moore of a Pwo Karen. In the dry season the missionaries visit the churches and villages along the rivers and in the jungle. Mr. Vinton has been employed in revising the Sgau Karen New Testament, and the translation of the same into Pwo Karen.

TAVOY MISSION.

Karen ;— F. and Mrs. Mason, C. and Mrs. Bennett, E. B. and Mrs. Cross, J. and Mrs. Benjamin, at Tavoy; D. L. and Mrs. Brayton, at Mergui, (Mrs. B. now on the way,) and J. and Mrs. Wade, in this country, expecting to return to Burmah within the year. Mr. and Mrs. Benjamin arrived at Tavoy April 9. Mr. and Mrs. Mason have been reunited with the Tavoy mission at his request.

Mr. Mason has been prosecuting, at Maulmain, the translation of the Sgau Karen Old Testament, and superintending the printing of the New Testament in Sgau and Pwo. The portions now in hand are the Psalms and the Pentateuch, the latter in course of publication at Tavoy by Mr. Bennett. Messrs. Bennett and Cross, beside the care of the churches, have Sgau Karen schools in the rainy season, the latter a school for native assistants. In the dry season they visit the jungle churches. Mr. Brayton is similarly employed at Mergui, among Pwo Karens. The labors of the missionaries have been impeded the past year by sickness, personal and among the people.

ARRACAN MISSION.

Burman department ;— L. Ingalls, C. C. and Mrs. Moore, now at Akyab, and H. M. and Mrs. Campbell, appointed to Ramree.

Kemee department ;— H. E. and Mrs. Knapp, to be stationed at Akyab. Messrs. Campbell and Knapp sailed from this country in October. Mr. Ingalls has been employed principally in preaching and in superintending the erection of a native chapel, built in part by voluntary contributions of the heathen. A class of Kemee pupils has also been instructed. Mr. Moore arrived at Akyab, from the United States, in March.

Karen department ;— E. L. Abbott, J. S. and Mrs. Beecher, H. L. and Mrs. Van Meter, at Sandoway. Mr. Abbott has attempted to gain admission into Burmah Proper, but hitherto without success.

Schools are taught at Sandoway during the rains, one for Sgau Karen assistants by Messrs. Abbott and Beecher, numbering 70 or 80 pupils, and one for Pwo Karens by Mr. Van Meter. The Karen churches in connection with this station have engaged to support their own pastors; the pastors have unanimously consented to rely on the native churches for support.

AVA MISSION.

E. and Mrs. Kincaid are re-appointed to the Burman mission, to leave this country in June, and to reside at Ava, if not prohibited by the government. The church at Ava is reported "steadfast."

SIAM MISSION.

Siamese department ;— J. T. and Mrs. Jones, S. J. Smith, J. H. and Mrs. Chandler, and Miss H. H. Morse. Mr. Smith arrived at Bangkok May 23.

The religious aspect of the mission, including the Chinese department, becomes more and more encouraging. Eight converts have been baptized since the departure of Mr. Goddard. The ordinary labors of the mission are continued as formerly. Progress is made in the translation and foundry departments. A school for Siamese girls is taught by Mrs. Chandler and Miss Morse, and one for boys by Mrs. Jones.

The *Chinese department* continues vacant, except of native laborers.

CHINA MISSION.

W. Dean and J. Johnson, at Hongkong; J. and Mrs. Goddard, E. C. and Mrs. Lord, D. J. and Mrs. Macgowan, at Ningpo. Mr. Goddard removed to Ningpo March 19. Both branches of the mission are prosecuting their work successfully. Facilities abound for the dispensation of the gospel, and for bible and

tract distribution. Good progress has been made in preparing books of the Old and New Testaments in Chinese, by Messrs. Dean and Goddard.

ASSAM MISSION.

N. and Mrs. Brown and O. T. Cutter, at Sibsagor; I. J. and Mrs. Stoddard, at Nowgong; A. N. and Mrs. Danforth at Gowahatti. M. and Mrs. Bronson and Mrs. Cutter have returned to this country in quest of health, and C. and Mrs. Barker are expected within the year for the same object. Mrs. Brown arrived at Sibsagor June 28.

The mission, though greatly weakened by the sickness and absence of some of its older members, has not been inoperative, nor without success. At Gowahatti and Nowgong the school department is prosperous. Preaching has been maintained, so far as practicable. At Sibsagor, the printing of the second edition of the Assamese New Testament is nearly finished, and the translation of the Old Testament is about to be commenced by Mr. Brown.

MISSION TO THE TELOOGOS.

S. S. Day, L. and Mrs. Jewett, at Nellore; in this country, Mrs. Day and S. and Mrs. Van Husen.

The station was resumed in April, under many discouragements. Later intelligence is more satisfactory; the missionaries are prosecuting their labors in hope.

MISSION TO THE BASSAS. ✓

Mrs. M. B. Crocker and Mrs. L. G. Clarke, resident in the United States.

The mission continues vacant, except native helpers, who are reported steadfast and faithful.

MISSION TO FRANCE.

E. and Mrs. Willard, at Douai; T. T. and Mrs. Devan, temporarily at Paris.

The mission makes evident advances, though against many embarrassments. The laborers in the northern section of the mission are concentrating in the departments of Aisne and Oise, and their labors are attended with increasing success. The churches have united in a General Association, and the preachers and colporteurs in a Ministerial Conference. (See subsequent pp.)

The operations at Paris have not been unrewarded.—Another field is opening in south-eastern France, near Lyons; a church has been organized, and several native laborers employed, to be under the charge of Dr. Devan, who will remove to that vicinity.

MISSION TO GERMANY.

J. G. Oncken, G. W. Lehmann, and other native laborers.

The intelligence from the German mission is unvaried in character. The work of evangelization is in full progress. Believers are added daily, new churches are being organized, new avenues to the gospel are opening on every hand. The churches are associated in annual and triennial meetings, and their strength for mutual support and outward development is proportionally augmented.

GREEK MISSION.

A. N. and Mrs. Arnold, Mrs. H. E. Dickson, at Corfu; R. E. and Mrs. Buel, at Piræus.

The prospects of the mission grow more favorable. Several converts have been baptized on profession of their faith in Christ; others are inquiring for the way of salvation.

MISSION TO THE OJIBWAS.

A. and Mrs. Bingham, at St. Mary's; J. D. Cameron, at Tikuamina.

The *boarding* department of the mission school has been reduced, and pro-

vision made for a day school at Tikuamina. The St. Mary's day school and other operations of the mission continue as before.

OTTAWAS IN MICHIGAN.

L. and Mrs. Slater.

The Ottawas have expressed their assent to be removed to the Indian Territory, hoping to escape the deteriorating evils of mingling with the white population.

TUSCARORAS IN NEW YORK.

A. and Mrs. Warren.

No change reported since the last annual meeting.

SHAWANOE MISSION.

F. and Mrs. Barker, at Shawanoe; J. G. and Mrs. Pratt and Miss E. S. Morse, at Delaware; J. and Mrs. Meeker and J. T. and Mrs. Jones, at Ottawa.

The several stations enjoy a good degree of prosperity. The churches are edified and the schools well sustained. A few boarding pupils are also in charge of Mrs. Jones. The press has been removed to Ottawa.

MISSION TO THE CHEROKEES.

E and Mrs. Jones, W. P. and Mrs. Upham, H. and Mrs. Upham.

The mission has had great spiritual prosperity. (See letters of Mr. Jones, in this Magazine.) The national school at Bushyheadville, in charge of Rev. W. P. Upham, has been well conducted. Some additional seminaries are about to be established by the Cherokees.

The whole number of missions under the direction of the Union is seventeen, not including Ava, and of missionaries and assistants, one hundred and fourteen; besides native laborers.

In reading the above enumeration, and comparing it with the one made a year ago, we cannot fail to note the remarkable preservation of life, by which it is signalized above almost every other year of our missionary history. With a solitary exception, and that in one who had long retired from the missionary field (Mrs. Osgood,) no tidings have reached us of the death of a single missionary or missionary assistant within the year. On the contrary, health has been restored to some, of whose recovery there had been faint hope; and they have resumed, or are soon to resume, their accustomed labors.

Exempt from wasting bereavements, the missions have, generally, received increase and impulse by reinforcements. The most urgent necessities have been relieved, and in cases that could better endure delay the near prospect of succor has given fresh hope and courage. The missions are thus more consolidated — they are conscious of a more assured permanency — and with accessions of strength from *abroad*, their *own* strength waxes stronger and stronger. The missionaries continue to cherish, and with apparently growing earnestness, a whole-hearted consecration to their work; with faith in God, and in the power of His *word*.

“And their labor is not in vain in the Lord.” The successive months of the year have brought from nearly every mission glad tidings; of souls turned from darkness to light, and from the power of Satan unto God; of Chinese and Siamese, Burmans and Karens, Kemees and Assamese, Jews and Greeks, European, African and Indian, bond and free, who have gladly received the word; — *the Lord working with his missionary servants, and confirming the word with signs following.*

For all this, let devout thanksgivings be rendered to the Lord of missions, who alone hath wrought it. And let our hearts still hope in Him, who “hath said, and will do it; who hath spoken, and will make it good.”

INTELLIGENCE FROM THE MISSIONS.

FRANCE.

LETTER OF REV. J. W. PARKER.

The readers of the Magazine are apprized of Mr. Parker's visit the past year to France and Germany, and of some of the interesting facts and incidents which came under his observation in his intercourse with our missionary brethren in those countries, as published in several numbers of our last volume. In the present number, we are enabled to give a consecutive and fuller narrative of the scenes he witnessed in France; and although some portions of it may have been presented in another form, the whole embodies too much interest to allow abbreviation.

Douai—Mission labors and results.

It is known that Douai has been for more than twelve years the residence of the American superintendent of the mission in the north of France. It is a quiet old town, with a population of about 20,000, including about 3,000 soldiers. It is situated in the midst of a most beautiful and fertile undulating plain, not far from 35 leagues south-east of Calais, and on the great northern line of railway between Paris and Belgium. From four to six leagues distant are the churches of Bertry and Orchies. All the above named places are in the department of the North.

There is a small church at Douai, to which Mr. Willard, and the young brethren who are studying with him, preach on the Sabbath. At the present time, there are three or four under his care, who are expected to enter soon into the field as preachers of the gospel. They are young men of much excellence of character, and possess the confidence and affection of their older brethren. Some of these young men go out to the villages in the vicinity and preach Christ to the peasantry, much to their gratification. God has blessed these labors. At a communion at Douai, when these labors were suspended, I saw a number

of them among the deeply interested hearers of our young French br. Flamant.

These meetings at Douai are holden at the house of br. Willard, and are sometimes exceedingly interesting. With the instruction of the young men, an exposition on Sabbath morning for them, and with the correspondence and care of all the other stations, his time is crowded with work.

Piety ripening under affliction.

God by his providence has tested and developed the piety of some of the disciples at Douai. Last winter there were many fatal cases of cholera within a short distance of br. Willard's residence. Among those attacked was the wife of one of the brethren who were engaged in study. The symptoms were of the worst type; there was little reason to hope for her recovery. She was most ardently attached to her husband, and strongly desirous of helping him in the work to which he was to devote himself among his Catholic countrymen. The disease made frightful progress, and assumed the most alarming form. She was calm, perfectly resigned; aye, even exulting, in view of all that was before her. Her heavenly calmness and resignation not only conquered the *fear* of death, but disease and death itself. She rose up as if by miracle. Her friends attribute her recovery to the Christian hope which she cherished. Dear sister! little did she think at that time, that within nine months she would look on the form of her husband, taken from her in a moment by drowning. He had gone to walk and bathe one evening, early in August. She was spreading the table with their simple repast, ready for his return. About the time he should have returned, those with whom he went out bore his lifeless body to his house.

The blow was taken like a bolt from heaven. So sudden, so terrible, she staggered and fell beneath it; but soon recovered, and manifested such abounding Christian resignation as to excite the wonder and admiration of all. Dear sister! she would be a bright example to many whose privileges far exceed those which she has enjoyed. Br. Lucas' death spread a pall of sadness over the little company of disciples for several weeks.

The French Peasantry.

Br. Willard left Douai with me on the 23d of May, to attend a meeting for baptism in the field occupied by M. Foulon as pastor, and M. Ledouble and others as colporteurs. Our way was through one of the most beautiful countries on which the eye of man ever rested; all bearing the "marks and numbers" of feudal influence, in the extended unenclosed fields of the seigneurs, and the dense villages, or old walled cities, crowded with the cottages of the peasantry, who cultivated the surrounding fields. The happiness of the French peasantry, of which so much is said by travellers, is hardly entitled to the place which has been given to it. They are cheerful, unsusceptible, reckless, and improvident; exceedingly destitute of social virtues, and nearly ignorant of what we of Protestant New England call social home comforts among the laborers in the rural districts and agricultural neighborhoods in the Northern States. A pure Protestant Christianity would effect a change among them almost as great, in many places, as among the heathen.

Fenelon—St. Quentin—La Fère.

As we passed through the old city of Cambray, and entered the market-place where Fenelon had often mingled with the crowd who came to the town to sell the proceeds of their labor, and as I stood at the door of the church in which he used to preach, and saw the ignorant and irreligious multitude thronging those streets, my heart was sad. Had we the men to spare from other fields, they would be heard here, preaching the same

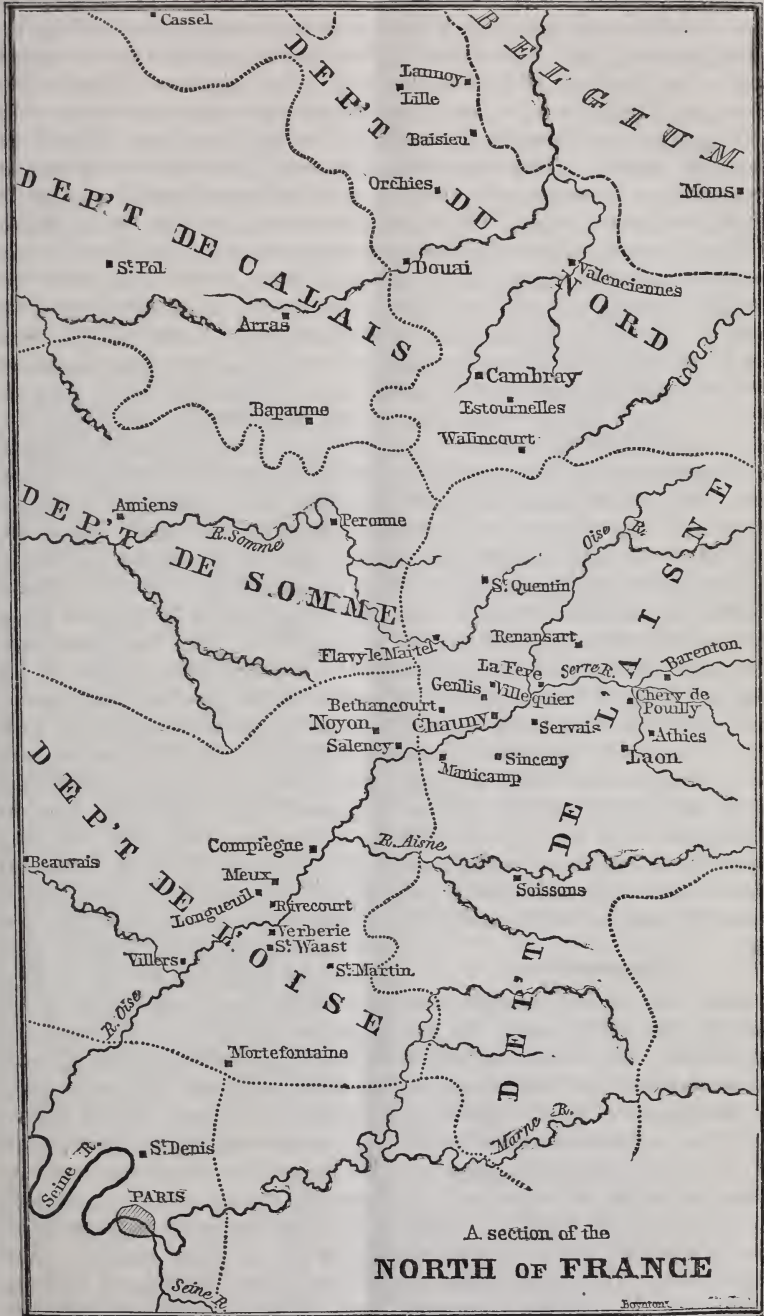
Jesus whom he preached, and many would believe on Him.

At St. Quentin, a few leagues from Cambray, there are several disciples, but no one who is stationed there as a colporteur. This, I think, would be one of the most eligible situations for an able and intelligent preacher.

The evening brought us to La Fère, the place of M. Foulon's residence. Without the gates of the city were brethren Lepoids, Foulon, and Besin, waiting on the drawbridge for our arrival. These brethren had all suffered for Christ's sake, and were endeared to all by their fidelity and affection. The evening was spent with our br. Foulon in conversation and prayer, and the morrow was anticipated with solicitude and pleasure.

Ride to Servais—Chateau of Henry IV.

The morning of the 25th rose most beautiful upon us, and we started early from La Fère on foot to Servais, about four or five miles distant, where the meeting was to be holden that day. We passed through and near several villages; the people were, some of them, attending to their ordinary business, and some preparing for church. After walking several miles, we called at a cottage where a brother resided, who had recently embraced Christ; his wife had also become a disciple. When they learned I came from America, and was a friend of the mission, they expressed great satisfaction. There was in them both the most decided evidence of a deep and radical change. The wife was to have been baptized that day, but her illness prevented. We were now passing the scene of M. Foulon's labors. In many of the cottages along the wayside had these evangelists preached Christ and Him crucified to the wondering and earnest Catholics. Many had listened, and some believed, while a few had opposed and persecuted. It was in one of the cottages on this beautiful elevation of land, that one of our young brethren, who was acting as a colporting evangelist, was seized a few months before by an officer of government, and dragged



A section of the
NORTH OF FRANCE

Boynton

with great violence from the house. As of old, they seemed to rejoice that they were counted worthy to suffer for Christ.

We descended into the beautiful valley, and reached the house of M. Ledouble about 10 o'clock, where we found the brethren and sisters assembling in and about the chapel. They came from great distances, in some cases four or five leagues, and always on foot. The chapel is a small room in a house occupied by colporteur Ledouble, which is one of the cottages belonging to the old chateau or castle of Henry IV. It is a singular but not uninteresting coincidence, that our brethren are occupying the spot where this Huguenot prince, about 300 years since, used to assemble with the disciples of Jesus of Nazareth, and encourage and defend them. Nor is it less a matter of gratulation than an occasion of gratitude to God, that the present occupant and owner of this interesting and valuable estate is the friend of our brethren. While the people were coming in, my mind was occupied with the scenes which had recently been witnessed here. It was here that Foulon was seized, and from hence taken to prison in La Fère. Here many papists had learned the way of life, and here, to-day, others were to join the company of disciples. In a short time I found myself among a number of our principal laborers in this field, and all were welcomed with the most affectionate greeting.

Baptismal services.

At the time the services commenced, there were 150 or 200 present. M. Foulon preached. His sermon was a clear statement of the doctrine of baptism, and an able argument for the manner in which the rite was about to be performed. At the close of the service, those who wished for baptism and admission to the church were called forward. Fifteen persons separated themselves from the congregation. Their examination was conducted by M. Lepoids, in presence of the church, and before their friends and Catholic acquaintances. It was most thorough and searching. Many of

the listeners were deeply affected, and under conviction for sin. Most of the candidates were past middle age, and had come out from the Catholic church amid great opposition. There was a solemn earnestness about them, which gave one great confidence in their declarations. The whole number were admitted for baptism, and the congregation dispersed, to reassemble at the place of its administration. It was in a quiet stream, which flowed at the foot of the garden of the chateau, that these disciples were to be buried with their Master, in the ordinance of His appointment. It was a brilliant day—every thing was in the beautiful attire of spring. The garden, the margin of the stream, shaded by poplars, the high-way beyond, thronged with people, the cultivated grounds of the castle in the rear, the ancient abode of royalty, and the home of the best king France ever had, deepened the feeling inspired by this most interesting service. After singing and prayer, M. Lepoids began to speak to the people. As he proceeded, the occasion and the circumstances moved his spirit most strongly. He stood before more than a thousand Catholics, who had been dismissed from a neighboring church at an earlier hour than usual, that they might witness and disturb this Protestant service. He was in presence of the officers who had recently bound him and led him away to prison. Few who were among the crowd had ever witnessed a baptism, and many now listened to the gospel for the first time. His whole soul was deeply stirred, and he poured forth his words and tears with great pathos. He spoke for the truth and his Master with the directness and boldness of a man who has no fear. He warned and exhorted the careless crowd with much affection and earnestness. The manifestations of opposition subsided. The careless became attentive, and the noisy quiet. When the first candidate was led into the water, there seemed to pass through the crowd a general sensation of horror; they expected drowning as the

consequence. When he was safely led out, this feeling subsided, and they listened attentively and observed carefully. On more than one face the smile of contempt gave place to tears. The sighs and sorrow of many were most cheering evidence that the great Head of the church was present and approved the service. At its close the assembly quietly dispersed, and returned, hundreds of them, with such thoughts and feelings as never were theirs before. A spirit of inquiry was awakened in many minds, which will issue in good to their souls.

Administration of the Supper.

In the afternoon M. Lepoids preached. The chapel was crowded; the windows and all around them full of attentive hearers. The communion of the Lord's Supper was celebrated after the sermon. The church partook of the elements standing; about fifty were present. This, to me, was a season of most intense interest. We truly sat together in heavenly places. Deep and solemn feeling pervaded the whole congregation. The people seemed unwilling to leave a scene of such unusual interest. It was nearly 6 o'clock when all dispersed. This will be a memorable occasion in the little village of Servais.

M. Courty, the proprietor of the old royal domain, was among the most attentive hearers. For more than four hours did he *stand* before the Lord that day. He has shown himself the friend of our brethren, and treated br. Willard and myself with great courtesy on this occasion. He earnestly begged us to spend several days with him, after shewing us through his chateau. May he become heir to a heavenly mansion.

A convert's message.

On our way back to the city of La Fère, the brother at whose cottage we called in the morning came out, and grasping me by the hand, gave utterance to his feelings in the most affectionate and grateful mention of the benefit the disciples in America had conferred on his country in aiding them to publish the

gospel to the poor ignorant Catholics. He charged me to express his gratitude to the Executive Committee and the contributors to the Union, for the interest they had taken in his brethren. "O," said he, with the deepest emotion, "if they had not sent these men among us, I should have been lost forever—I should never have known Christ." And he fell on my neck and kissed me, amid his tears of grateful joy, bidding me adieu again and again. The renovation of these men distinguishes them so clearly from their neighbors that all see the change. We spent the night again in the house of our dear br. Foulon.

The laborers and the field.

The scenes which I had witnessed this day gave me a deep impression of the value of the French Mission. The men who are laboring there have a strong hold on the minds of a great multitude of people. The peasantry have confidence in them, and just so soon as they gain knowledge enough to see that there is a way of salvation out of the papal church, and know what the way is, multitudes will embrace the Saviour. The field is white and waiting for the reaper's hand. The Lord is there, preparing the hearts of the people to hear and believe the truth. The stream of evangelical influence which has flowed on almost unnoticed and so quiet, is deep and broad. The last two years are showing the fruits of previous labor. There is much more done in the department of Aisne by the agency which we employ and sustain, than is accomplished in any other department by any other society, whose reports have awakened so much surprise and interest in this country.

Paris—Labors of Dr. Devan.

After a few days I visited Paris, and saw some of the colporteurs who were engaged in the work in that city with Dr. Devan. The principal work at that time was selling testaments, and conversation and meetings on the Sabbath. Br. Devan was urging forward the effort with his accustomed energy, and using

all the means of which he could avail himself to raise the standard into the sight of the people. The place where meetings were holden on the Sabbath was small, however, and was not considered an eligible situation. The attendance was between twenty and thirty, who seemed attached to the place and to br. Devan. If a failure ensue, it will not be for want of activity on his part. The field is one of great difficulty.

Association of French Baptists.

On the 6th of June the brethren of the mission met at Verberie, to hold the first Association of French Baptists. This is the central and principal station of our br. Crètin. He is one of the most energetic and resolute of men; his influence is widely felt in the department of Oise.

Nearly all our laborers were gathered at this meeting. The various interests of the mission in France were discussed, and some course of action decided on in each case. The session was continued for several days; the discussions were spirited and earnest. The brethren all evinced deep interest in the progress of the work among their countrymen. The churches are agreed in their articles of faith, which are very simple and evangelical. There were several young brethren at this meeting, from whom much is expected. May God spare and prosper them.

I was much interested in seeing the whole force in this great field brought together. There was great diversity of character—each a most efficient actor in his way. M. Thieffry presided—M. Crètin was clerk. Br. Willard set the rest to work, and acted as a kind of balance-wheel in the movements of the machinery. The state of things in the field, as a whole, was most gratifying. As they looked back a few years, all were constrained to say, "What has God wrought!"

Plan of future operations.

It was deemed desirable at this meeting to concentrate the efforts of the mis-

sion more in the department of Aisne, where the field seemed most promising. Some of the brethren were called from their former stations, and placed in new positions. It appeared to be best to fill this department with "this doctrine," and endeavor ere long to raise up some self-sustaining churches. The brethren are beginning to make some contributions to the cause of Christ from their great penury.

I saw enough of br. Willard's *strength* and *force* here to convince me that his place could not be supplied. The whole mission depend on him, while he makes them depend on themselves as much as possible. He knows the ground which he occupies, and the material which he has to work upon. It is surprising what he accomplishes, with the means afforded him. If we except the German, no mission is yielding a larger return for the present investment. This return is not to be counted in converts alone, for the two years past; though these have been nearly one hundred.

Suspension of labors at Paris.

Soon after the close of this meeting at Verberie I left France, and was absent more than two months. On my return, I reached Paris on the 21st of August. Here I met letters from the Missionary Rooms in Boston, and learned some facts from Dr. Devan which inclined me to the opinion that he was called out of that field. There was no promise of advancement without a great increase of expenditure, and the appointment of an able native preacher. We knew of no one who could be put into that field, who was not already more usefully employed than he could be in Paris. The recent increase of interest in the south, in the department of Montbrison, seemed to open a door for Dr. Devan, and, after earnest prayer to God for direction, and consultation with the missionary brethren, it was thought best to suspend operations at Paris. All concurred in this opinion, and accordingly br. Devan gave up the chapel and ceased preaching, the last of August.

Ordination of M. Foulon—Genlis—The work advancing.

At the meeting of the Association in June, arrangements were made to ordain br. Foulon in August. The place selected for the services was Genlis. The council met at Chauny, the residence of M. Lepoids. The examination was deeply interesting. The way in which the candidate was led to break off his connection with the Catholic church, the feeling with which he regarded his countrymen who were under the influence of their superstitions, the desire he had to preach the truth to them, and the clear view he had of the plan of salvation, were all witnesses to the genuineness of the work on his heart. The Council were more than satisfied with his relation, and voted to proceed to his ordination. M. Crètin was to preach the sermon, M. Lepoids to give the charge, M. Pruvots the hand of fellowship, and M. Thieffry to offer the ordaining prayer. Br. Willard had for the first time put upon the brethren all the work. They had much fear, but consented to undertake it.

In the morning, at an early hour, we repaired to Genlis. The old chapel, erected many years since by br. Hersigny, was already open, and preparations for the service were in progress. The chapel was crowded with persons who seemed to be interested in the prospect of hearing the truth. After an interesting sermon from br. Crètin, and when the other services of ordination were concluded, eight persons presented themselves for baptism; after proper examination they were all received. The ordinance was administered by br. Foulon. This service was rendered the more interesting by the presence of a pastor of a National church, who seemed to be entirely engrossed in what was passing. The place was enclosed, and there were few present except the disciples.

The services of this day were all deeply interesting. The brother who received ordination is generally beloved, and much is expected from his faithful labors.

Among those baptized were some in whom the Lord has awakened the desire to make known the glad tidings. There were two sons of two of our most tried and faithful brethren. M. Foulon had the privilege of baptizing his brother-in-law, the son of our dear br. Besin. The presence of the pioneers in this work of evangelization added not a little to the pleasure felt by others. M. Thieffry, M. Hersigny, and last, but not least, Esther Carpentier, witnessed and participated in these scenes. This was a high day to these pioneers in the work. They saw and heard with great delight. The visions of the dark night of persecution were now coming to pass, and the predictions which the most sanguine had scarcely dared to utter, were here fulfilled. Esther Carpentier had scattered much seed in this field, when the densest gloom of night was resting on it, and when it was but an arid waste. The showers from heaven had at length fallen, and the seed had sprung up and bore fruit, like that which the sower cast into good ground. The now ripening harvest demands a multitude of laborers.

LETTER OF DR. DEVAN.

The reader will have noted in the preceding letter from Mr. Parker an allusion to some unfavorable influences in the way of Dr. Devan's continuance at Paris, and to his contemplated transfer to a more promising field of labor. At a conference held by him with the members of the mission, at his last visit to Douai, the plan of discontinuing the Parisian effort came up for special consideration; and in view of its various bearings, it received their unanimous approval, and at a subsequent period the sanction of the Executive Committee. The following letter from Dr. Devan relates the measures taken to carry out the plan, showing at the same time, that amidst all his discouragements, the labor bestowed by him at Paris has not been in vain. The letter is dated at Paris, Sept. 9.

Labors closed at Paris.

It having been agreed in a conference held at Douai, Aug. 29, that the mission effort at Paris should be suspended, I gave notice to that effect immediately on my

return to the city, and I announced that the following Lord's day would be the last in which public services would be held.

On that occasion my little chapel was pretty well filled, and after endeavoring to impress upon the people the duty of an entire obedience to all the commandments and ordinances of the Lord, I, as solemnly as I could, bade them adieu, referring, as the next place of our reassembling, to the great tribunal of our Judge on the last day, where each must render his account—I, for what I had taught them, and *they*, for the effect that such instructions had exerted upon them. A great part of my auditory were in tears.

Results of labor.

As I afterwards passed among my people to give them a parting hand, I was called aside by one, who said that he had something to say to me. His request was for baptism. I appointed that same evening for his examination by the brethren, and named (in case of their approval of the person,) a neighboring village, where I intended to hold a meeting during the week, as a place of rendezvous for my examination of the candidate. This man is a fruit of the out-station at Suresne, where, you are aware, services have been regularly sustained since February last. That he has been brought from darkness to light none of us can reasonably doubt, though he is, as may well be imagined from the fact that he has lived forty years in the bosom of Romanism, a mere babe in spiritual things.

He requested baptism, and I could not deny him. Accordingly, on Thursday evening, Sept. 6, it being the last meeting I held with this dear people, I baptized him. It was not convenient to have the ordinance administered at Suresne, though there were some circumstances that might have rendered it advisable. The last meeting I held there, which was the evening previous, I was struck with the attention—not to say anxiety for instruction—which marked the persons assembled. I hope that the seed there sown may yet bear glorious fruit, though

there be no instrumentality now to cultivate the field.

During the thirteen months in which religious services have been steadily and perseveringly held in Paris, God has permitted me to bury by baptism into the likeness of the Saviour's death five willing souls in this city, of whom three are men and two are women. I leave two others unbaptized, though I trust they also have tasted of the heavenly gift of a Redeemer's love during the said period. I have not baptized them because one of them thinks there is a misunderstanding, which she has not yet had an opportunity to explain away, between herself and another Christian; the other is under a spiritual cloud of late, and would not like in such a condition to receive the ordinance.

A subsequent letter informs us that Dr. Devan has since visited the church at St. Etienne, and made such arrangements there as will supersede the necessity of his removing to that neighborhood till early spring.

LETTER OF MR. WILLARD.

Ministerial Conference—Baptism at Chery.

Oct. 13. Before leaving Chauny, on the occasion of M. Foulon's ordination, I proposed to the brethren to form a ministerial conference. The idea pleased them, and it was agreed that the first meeting should be holden Oct. 3, with br. Lefevre, at Chery.

It being necessary for me to go to Chauny once more, I decided to take the rail, though a roundabout way, for the purpose of gaining time. But Providence ordered the affair otherwise, so that, in consequence of unheard of contrarieties, instead of arriving at Chauny at six o'clock the same day, I was not at Noyon till 8 o'clock, and passed the night there; and the next morning, not having time to see M. Lepoids, without losing my passage, I contrived to send him word that I had passed, and went directly to La Fère. A few rods from M. Foulon's I met M. Lefevre, who had come with a

horse and cart for me, there being yet five leagues to go, and no public conveyance. We were soon joined by Messrs. Lepoids, Crètin, and Besin, at M. Foulon's, and after dinner M. Lepoids and myself took a seat in M. Lefevre's cart and started for Chery—riding the last league in a hard rain, sheltered only by an umbrella. M. Pruvots had arrived, and there was a man also from Barenton, named David, a candidate for baptism. M. Lefevre had appointed a meeting for 4 o'clock that afternoon, to examine several candidates, but the foul weather prevented all but M. David from coming; him we examined, and M. Pruvots baptized him about nine o'clock, the rain falling continually.

The next morning we organized our meeting, and listened to a dissertation from 1 Peter 4 : 6, by M. Lefevre. M. Thieffry, who was to give us a dissertation upon the scripture doctrine of expiation by Jesus Christ, was not present. In the afternoon, M. Lepoids preached, and immediately after the sermon we resumed our sitting, and continued it four hours. This was the beginning of a series of meetings which will cease probably when there shall be no more Baptists in France, and will, I trust, do more for the brethren and the churches than any meetings we have ever had before.

I left Chery early on foot, expecting to continue thus quite to La Fère; but at the first village, Ponilly, where we stopped for Messrs. Crètin and Louvet, who passed the night there, the husband of one of our sisters offered to carry me a part of the way in his horse cart. We were soon on the way. The man who conducted me would go quite to La Fère. For more than half the distance we had on our right the broad and verdant meadows on either side of the Serre, beautiful as Eden. At 5 P. M. I left La Fère, for Chauny, three leagues distant. The next morning br. Doumin came to see me. He is located at Sinceny, only three-fourths of an hour from Chauny, and is actively engaged in the work. M. Crètin and myself left Chauny at 10 A. M. on the 5th, for Ver-

berie. I passed the night there, and came home the next day.

During this journey and visit I saw all our agents but M. Thieffry, who was detained in the north by sickness in his family. I visited Messrs. Lefevre, Foulon, Lepoids, and Crètin, and became acquainted with the state of things in general, which is truly encouraging. I reached home also without being so sick as to have need to take the bed—a rare occurrence with me; yet at M. Lefevre's I slept two nights in a room whose brick floor is never dry, and in which there is never a fire; in returning from Chery I encountered tempest and rain without a cloak and unsheltered; and at Verberie my incessant and late talking fatigued me so much that I could not sleep. Indeed, during the whole absence of six days, I was continually talking, the weather was continually very bad and cold, and cholera and sweating sickness everywhere. I was never more deeply impressed with the idea of the divine protection and blessing.

MAULMAIN BURMAN MISSION.

LETTER OF MR. STEVENS.

Additions to the church.

Aug. 5, 1849. Three persons have recently been baptized in this town by Mr. Judson, respecting whom one or two particulars, I doubt not, will be interesting. All the three are heads of families. One is the wife of Moug *Kalah*, daughter of Ko A, of the village of Kaudote, mentioned in my journal recently sent you (pp. 398-402, last vol.).

One is a man from Myay-dai, a town on the Irrawaddy, some distance below Shway Doung. In that place he has a wife and two children, whom he left, to come on a trading excursion to this place. Here he fell in with the native assistants, particularly Moug Shway Moug, (who went to America,) in whose house he was entertained for some weeks, together with an uncle of his from the same place.

The truths of the gospel, which he here heard daily, so interested him that he determined to leave the company of traders with whom he came down, and become a Christian. Accordingly he gave up selling goods, labored as a cooly to support himself, spent his evenings in reading, and attended the regular chapel services for some weeks, until the church, considering the evidence of his conversion sufficiently satisfactory, received him for baptism. After his baptism, he was desirous of remaining here during the rains, and studying the Scriptures; but as he had already been absent about a year from his family, it was on the whole deemed best for him to return home for the present. He has accordingly gone back, not, however, without many prayers and anxieties on his account, for he will require much grace to enable him to maintain the profession of Christ which he has made, in the midst of the idolaters of his home, exposed to the cruelty and caprice of Burman rulers. There is, however, one favorable circumstance in his case.

Myaydai—Power of the written word—Moung Net.

In Myaydai there is an unusually large number of the *Paramat* sect, who reject the divinity of Gaudama, and also images and pagodas; and the governor himself is favorable to them. According to the representations which we have repeatedly heard from that quarter, it would seem that those people clearly perceive the errors of Boodhism, but are yet ignorant of the *true* way of life. Who knows but our friend, who has just returned among them, may be the means of saving light to some? Will not our brethren at home pray that this may be the result? He has taken with him for distribution a bundle of books and tracts, which we have reason to believe will be received with a good degree of favor in that region. We have learned that there and in other places, tracts and bibles, which have previously been distributed, are silently doing their work, “shining as a light in a

dark place,” and surely undermining the bulwarks of heathenism.

The third individual baptized is Moung Net, who has been a resident of Maulmain for the last six years. Ten years ago he obtained a book—probably a bound volume of tracts—from some one of his countrymen, whether a disciple or not he knows not. The individual, he says, recommended it as a good book. He read it, and was interested. Being then a sailor on board a small vessel trading between Rangoon and Calcutta, he took care of the book, reading in his leisure moments, both at sea and when in port. Finally he was so much interested in what he read, that he proposed to his wife to remove to Maulmain, in order that they might hear more of this religion. A dream which she had, however, shortly after, caused her to decline the proposition. But she soon died, and thus left him at liberty. He removed to Maulmain, still following the sea, and after a time took for a wife the daughter of one of the headmen of the town, and thus made very numerous and respectable connections. These proved a snare to him, for they being very much opposed to Christianity, he was long deterred from following Christ. He supplied himself with books, notwithstanding, and made them his companions at sea; and while in port he constantly attended chapel, but uniformly came by a back way, that he might not be observed.

Confessing Christ before men.

I first became acquainted with Moung Net while Mr. Judson was in America, and the pastoral care of the Burmese church was devolving on me. He then came to my house on one occasion, after the usual Sabbath morning service was over, and inquired if he might not be a Christian without being baptized. I admired the frankness of his countenance, and marked the timidity depicted on it, but I told him plainly, Christ has said, if we be ashamed of him, he also will be ashamed of us. He was not yet able to take so decided a stand for Christ, and retired. He continued to attend service

on the Sabbath, and always appeared an attentive hearer. Finally, on his last trip from Calcutta, apprehending himself in serious danger, he prayed to the Lord for deliverance, and promised that if God would be merciful to him, he would neglect his duty no longer, but immediately on reaching Maulmain he would apply for baptism. His prayer seems to have been heard, and he was as good as his word. He is now studying the Scriptures, and manifests an acquaintance with Christianity far beyond my expectations, seeing he has been so recently baptized; but which is sufficiently accounted for by the fact, that for so long a time before his baptism he was accustomed both to read the bible and to pray. There are indeed many things in him which afford the most gratifying evidence that the Spirit of God has taught him, and will teach him yet more and more, and prepare him for usefulness in the Master's vineyard. His age is forty. The facts in this case have forced upon my mind the reflection, that if we were more importunate in prayer that God would raise up and qualify men for the work of the ministry from among the heathen themselves, we would have more frequent occasion to praise Him for the manifestation of his grace in this respect. And many such men the great work imperatively demands.

JOURNAL OF MR. MASON.

We continue our extracts from Mr. Mason's journal for 1848-9, restricting them mainly to his intercourse with the Burmese population.

Sadducees and Scribes.

In one house that I entered, after worship, I found, what is not usual among the Burmans, a Sadducee. "When a man dies," he said, "he goes to the earth and becomes earth, and there is an end of him. I do not believe he has any soul, or that there is any such thing as spirit." I next visited the house of a writer connected with one of the courts. He lives in a style considerably above what natives

usually affect. There were several chairs in his sitting-room, and one table adorned with two toilet-glasses. He was ready to converse, and as ready to make any assertion that suited his purpose, true or false. "Nigban is a place of great personal enjoyment—the books say so," was his repeated statement, though he very well knew that the books say no such thing. When something was said about a new heart, he replied, "Gaudama too gives a new heart; self-confidence is wicked; but when a man looks on the books, and thinks of his feeble transitory existence, that is good. Then, by a consideration of the books, anger dies away from his bosom, covetousness has no longer a place there, and the darkness of his mind is dispelled."

On the subject of deliverance from the punishment of sins committed, he remarked: "Sin, evil deeds, is just like a sore on my leg here, and our books are just like medicine for it." "Pretty medicine," I said; "'sin is a sore,' and the medicine your books offer for it is the saying, 'you must bear it.'" He walked out, saying, "Ah! your books say one thing, and mine another."

Pali grammar.

Mr. Mason's chief occupation the past year, as is generally known, has been translating the Karen Old Testament, while Dr. Judson has been employed in compiling his Burmese and English dictionary. Employed in kindred labors, notes on philological questions occasionally pass between them. The following is from a note from Mr. Mason to Dr. Judson, on the Pali word *Tha-ka*, concerning which some inquiries had been put to him. We publish it as illustrating the utility of a knowledge of Pali grammar to a Burman scholar, as also of the critical acumen requisite in philological researches, such as are continually demanded of the translator and the lexicographer.

The corresponding root in Sanscrit, *Tha-ka*, as a verb, signifies (1.) to endure, be patient. (2.) to be able, powerful. As a noun, it signifies (3.) sovereign; (4.) a race of kings; (5.) an era; (6.) a country;—*Scythice* and plural, the inhabitants, the Scythians. With

the noun-affix *the* affixed, *Thakkea*, it signifies (7,) power, strength.

In Pali the word *Tha-ka* has the signification of (8,) to offer, make offerings, which is not found in Sanscrit.

All these eight significations are found in the Burman, as derived from the Pali, but all as nouns. In the Burman dictionary is a form of the word signifying an offering, where *tha-kà* is in its simplest form, with the final vowel of the root lengthened, as is often done in Burmanizing a Pali word.

Some Pali roots become nouns by affixing *ta*, which, in a few roots, as in this one, is changed to *ka*, making the noun root *thakka*. In the Burman dictionary, in words derived from this verb, we find the following significations: (1,) patience, forbearance; (2,) strength, power. This is the same root, regularly inflected from the Pali nominative, *thakkau*. (3,) a deity; (4,) a race of kings; (5,) an era. In the Pali dictionary is a derivative signifying (6,) a country; but as the form is the regular nominative plural *thakkà*, it is, more properly, the inhabitants, the Scythians.

Many roots are formed in Pali by the formative particle *tha* being affixed to the verbal root; and hence we have in the Burman dictionary a form signifying "substance, or that to which a quality belongs." The etymology of the word would say (7,) power, strength; but the *usus loquendi* may possibly show that above definition is correct. But instances of such usages are necessary to establish it, and none such have fallen in my way.

Now, there are five apparently different words in the above, and nothing but a knowledge of Pali grammar can trace them to a common root.

Value of parallel versions.

No one knows how to value a good version of the Scriptures like a translator. It is of utility in those innumerable instances where the commentator is silent. A little instance occurred to-day. The Hebrew of the latter clause of Leviticus 22 : 14, read to me, "And shall give unto the priest the holy thing;" but

the English version reads, "And shall give it unto the priest with the holy thing." The passage is passed over unnoticed in "Barrett's Synopsis of Criticism." I turned to De Wette's German version, where I found it rendered, "And give over the holy thing to the priest." This confirmed me in my original view of the passage; so I thus rendered it, and passed on. And here I may add, that De Wette's version of the Old Testament is altogether the best picture of the original I ever saw.

Discouragements.

The school teacher's wife abides by her first position, that she will become a Christian whenever God permits, and cannot before. The neighbor that I characterized as an inquirer has changed during the week, the assistants say, for the worse. A number of his relations, who discerned that he was considering the claims of Christianity, have had a gathering about him, and have used every effort to induce him to adhere to the religion of his ancestors. They have succeeded, at least for the present.

I visited two or three houses after worship, in one of which I found a man, who, with much apparent earnestness, said, "I wish to know the truth, and to follow it. But the religion of Christ is new to us; we never heard of it until within a few years; and whether it be true or not, I am sure I cannot say. I see nothing in it bad; it *appears* well."

I could distribute books and tracts to almost any extent. Large distributions have been made in previous years; but I have every reason to believe they would be destroyed. I met a man last evening, to whom I had given a bound volume of tracts a few weeks before, on his promise to read them. I asked him if he had done as he promised, but he protested that I never gave him a book!

"Piercing cold"—Remembrancers.

We were aroused by the loud cracking of bamboos before daylight, and on looking out, saw the flames, at a few hundred yards distance, towering up high above the houses. I went to the scene

of the conflagration, and found that the principal part of it was confined to a large timber yard, where from eight to ten thousand rupees worth of timber was burned up. There was a piercing cold wind blowing, with the thermometer below 60; very cold weather for this country, and its effects disabled me for work most of the day.

Yesterday brought the mission several boxes from America, and this morning a small package to me from an unknown friend was brought in, that had been found in one of the boxes, and which contained a good specimen of malachite, or carbonate of copper. I am glad to be thus remembered. It will be of more value to me than what would bring ten times its price in the market. I have often found such things of much utility in this country. I am the only one on the coast who has any collection of minerals, and they often prove of use to persons who are examining the productions of the country. I have seen manganese brought in for coal, and have had it brought to my notice as an ore of plumbago. A specimen at hand corrects such errors at once.

ARRACAN.

LETTER OF MR. VAN METER.

Karens of Sandoway; Pwo department.

The assignment of Mr. Van Meter to Sandoway, though made with some degree of hesitancy in view of the rival claims of the Kemees, appears to have been designed of Providence to meet an exigency and to accomplish a service even more necessitous than had been anticipated.

June 19. We have now been in Sandoway three months, and until within a few days, had but one Pwo with us beside our teacher. This was a young man who had previously made some progress in his Sgau studies; which dialect he understood almost as well as his own. Under the instructions of our teacher he learned to read in a few weeks, and had begun daily recitations to me in the catechism. Associated with him in the study of the Pwo also, was a brother-in-law of

Myat Kyau, the ordained assistant. He was anxious to acquire sufficient knowledge of the Pwo to enable him to teach a few families, residing in his neighborhood, to read. The daughter of Myat Kyau also, who, with another girl about her own age, are the first females that have dared to undertake so long a journey from their jungle homes, is now learning to read the Pwo, which she speaks as fluently as the Sgau.

School for assistants—Shway Bo and Tau Sau

This was our entire Pwo establishment until within one week, when we were quite taken by surprise upon the unexpected arrival of fourteen young men and boys; among whom were Shway Bo and Tau Sau, two of the assistants, who have been engaged for some time past in preaching and teaching among their own people. About one half could read, and the others were anxious to be able to do so as soon as possible. All seemed eager to learn, and requested that they might begin on the very next morning. We acceded to their request of course; furnished them with books, and started them under the direction of our teacher, taking Shway Bo to assist us in our studies. This looked like a beginning in earnest, and while we felt our responsibilities not a little increased, we at the same time felt much encouraged to hope, that from this number of promising young men, there might be raised up those who should become eminent blessings to their own people. I suppose there is hardly a man among all the assistants in either this or the Sgau department, of more character or higher standing than Shway Bo, although yet but a young man. It has been but one year, I understand, since he returned from Maulmain; and already he exerts a very favorable influence among his people.

We were agreeably surprised at the information received from Shway Bo, and from others who came with him, that there are at least three hundred Pwo disciples already gathered in connection with this station; Shway Bo's congregation alone numbering one hundred. With

such a beginning we surely cannot be discouraged for the future, especially when we consider the limited means through which it has been effected.

Wiles of Jesuits---A crisis.

The present, we understand, is a critical moment for this people. They have been so long asking for a teacher, and so long has their cry been disregarded, that they have finally begun to turn their anxious gaze in *another direction*; and a number of them have received a very flattering reception from the Catholic priests at Bassein; who have been making considerable efforts, of late, to seduce the native assistants and other Karen Christians. Br. Abbott learned only a short time since, of an attempt to seduce the Sgau assistants, shortly after he left for America, by distributing money among them. Quite a number of them received very unexpectedly a gift of five rupees each. But at present there is very little apprehension as to their influence upon the disciples. The name of "Catholic" is in rather too bad repute among them, to be a matter of envy to even the worst characters in the church—those who have been openly denounced and excluded from her fellowship. O, will not the friends of missions at home unite their fervent supplications, that the Pwos, who have so long been begging of them a teacher to show them also the way of life, as their more favored brethren have been taught it by the living missionary,—will they not pray, that *this* people may be delivered from the wiles of the Man of Sin and gathered into the true fold of Christ?

Schools in the jungle.

Shway Bo, after having spent several days with us, said that he must return home, as there would be a number of scholars waiting for him in his own village. He also proposed taking back with him those who could not read, or to leave with me as many as I wished to remain. Considering all things, we concluded it best for the majority of them to go back and learn to read during the rains; which they can do as well in the

jungles as here. Tau Sau also has gone, for the purpose of teaching and preaching. This assistant does not understand the Sgau dialect, and has been preaching among the Pwos since last rains. Our teacher also has gone to establish a school in a separate place from either of the others, and where there are as yet, but few if any disciples.

On last evening we enjoyed a very interesting season with these and other brethren, the influence of which we hope will be felt in the depths of the jungle. I made a few remarks to these brethren, which br. Beecher rendered into Sgau, and Shway Bo into Pwo. Seven of those who came in this company, are now with us, six of whom are engaged in committing to memory the catechism, which they recite to me daily; and the seventh remained on account of sickness.

There is nothing more trying to us at present than the fact that we cannot converse with these disciples, who for the first time have seen a "teacher" whom they could call *their own*. For my part, I hardly feel at ease while engaged in any other employment than the study of the Pwo. And I do hope that I may be successful in acquiring a sufficient knowledge to be able to converse with tolerable accuracy and freedom during my visit to the jungle next cold season.

Sgau School for assistants.

The school here is at present in a very interesting state; there being upwards of seventy in all. Both the ordained preachers and a number of the other assistants are receiving instruction from brn. Abbott and Beecher in different branches of theological study.

LETTER OF MR. BEECHER.

We find in a letter from Mr. Beecher, of August 16th, some further testimony to the preparation of the Pwo Karens to receive the gospel, and to the justness of their claims to the services of at least one missionary. In addition to the three hundred converts already baptized, he states that "there are not less than two hundred waiting for baptism, who will need the watch and care of one

well acquainted with their own language." He adds,

The Sgau native preachers say that the Pwos are equally, if not more numerous than their own tribe, and that they have for years been anxious to hear the religion of Jesus explained in their own language, that they might understand it definitely; asserting at the same time, that they thought many of their number would become disciples as soon as they could learn how. These Sgau preachers feel a deep and growing interest in this their sister tribe. Some of them frequently make preaching tours among the Pwos, and say that they listen attentively, but cannot understand enough of the Sgau or Burmese to know what they are to believe or how they are to worship, or they would at once become worshippers of God.

LETTERS OF MR. INGALLS.

Chapel at Akyab.

July 23.—The mission chapel, just completed, is 45 by 30 ft., built of the best material and plastered inside and out. The roof is of tin, in order to get a fire-proof building, and also to save the expense of new roofing. It contains a baptistry of brick. The whole expense has been about 1050 rs., all paid but about 50, and that covered by subscriptions. The pagan population have paid nearly 400 rs. of the sum, and our little church over 100; the remainder from the generous English.

The Burmans of this province continue to present encouragement to the laborer. Opposition is small in comparison to what it has been, and the long-wished-for day of turning to God, I trust is near.

Church at Ava—Idolatry waning.

The following intelligence from Ava,—all that has been received for a long period,—derives additional interest from the late re-appointment of Mr. Kincaid to that vicinity, as mentioned in a former Magazine.

26.—I have just seen a man direct from Ava. He is an old acquaintance, and has been an inquirer. He states

that many feel friendly to the Christian religion, and that there is an evident decline as it respects the worship of idols. A Burman Mussulman, a merchant from Ava (now on his return,) was also present, and stated that our books, given by br. Kincaid, are still read; and that it is reported, that disciples exist but remain rather concealed. The Burman first mentioned, states that the worship of idols and the whole system seems on the decline in most of the cities between this and Ava.

Moung Pyoo, one of our assistants, a Burmese from Ava, wishes to return and preach to his countrymen. He says that he is prepared to go and faithfully preach, and if they put him in prison he will preach there. We are thinking of the propriety of ordaining him and sending him as an evangelist. The man is well qualified, so far as possessing a most winning spirit and deep devotion to God are concerned. Had I acted according to my convictions of duty, I should ere this have sent him on his way, committing him to the Lord. I question whether any missionary will go into Burmah for years to come, unless he goes with his life in his hand.

SIAM.

LETTERS OF MR. JONES.

The Chinese church—Plea for helpers.

Mr. Jones, writing from Bangkok June 30, urges the following facts and arguments on behalf of the Chinese church:—

I feel urged to write to you that you may not forget the case of our dear little church at Bangkok. I have been called to baptize eight persons, and add them to the little body of Christian disciples here, since br. Goddard left us. Five were full Chinese, two half Chinese and one Burman. We have a good assistant in Hongkit, but his health is feeble, and he mourns his limited knowledge. He knows not enough Siamese to learn much from us, and who shall instruct him or his brethren? We have two important out-stations, Leng-kia-chu

and Ban-chang, where we keep colporteurs, who are good, but comparatively ignorant, and therefore wanting in influence.

Br. Dean in one of his last letters to me says: "I wish you had a good man, or *men*, to labor with you among the Chinese in Siam. I have seen the Chinese at several stations in their own country, and still have to find a more promising field for missionary work for Chinese than in Siam." Br. Goddard, under date of April 12th, says, "Still my view of the relative importance of Siam and Ningpo remains as it was. I should now, no sooner than when in Bangkok, recommend that *all* the missionaries of our Board to the Chinese be sent to China. One at least ought *by all means* to be spared for Siam." And I say, if one, then two as a matter of course; that this little church, dear to Christ and dear to our hearts, may not be left, as it has been full half the period of its existence (from Dec. 1833,)—without a pastor.

I appeal to this church, into which more than sixty have been baptized, as an instance of missionary success;—and when all the circumstances are considered, one of the most signal examples of success that have ever attended your endeavors. Br. Dean labored, but with very little knowledge of their language till the last year. When br. Goddard came he was scarcely able to teach at all. The latter years of his sojourn were spent in unwearied and effective labor. And shall the work so laboriously and anxiously and effectively commenced by them, be suffered to languish and expire? Say, Christians of America! Will your dear Saviour approve it?—I cannot enlarge. Think—pray; and the Lord guide you.

Wants of the Siamese department.

In another letter, dated July 20, Mr. Jones presents in still more impassioned language the wants of the Siamese department. Is there not one man who will answer to the appeal, "*Here am I, send me?*"

Do fix your eye on some one, whom the

Committee can confide in to do any thing that may be necessary to carry forward the mission effectively, and send him on, that when I leave it, I may be comforted in the hope that I have "not labored in vain or spent my strength for nought." What I refer to now, is the Siamese department. It is not to diminish, in the least, the effect of what I have recently said regarding the Chinese department. Both are suffering; and it would be better to withdraw wholly and at once, than to struggle on "at this poor dying rate." If the mission cannot be prosecuted more vigorously than it ever has been, then I say relinquish it;—others will take it up, although our labors will go for nothing. I could not relinquish it without a death struggle in its behalf. But if it *cannot* be carried on, it *must* be given up, and the sooner the better. Through the divine blessing much has been done; but only one of the three now here can expect to labor much longer in the enterprise, and would you have that one labor alone? I am pressed in spirit "above measure," sometimes, when I think of what has been expended of money and health and life, and what we have already gained, and what there is to be done, and yet see so little prospect of laborers to do it.—Oh God of heaven! Divine Redeemer! What shall be done? Interpose Thou *thine* aid, and hope shall brighten and despondency flee. But thy children, shall they sit by in inaction and not avail themselves of the privilege of being co-workers in such a work?

It should be remembered always that three or four years must pass away before new missionaries can begin to work with efficiency, especially if alone;—but when others are with them, they can at once do much by way of encouragement. Let us be encouraged while we last, if possible.

GREECE.

LETTER OF MR. BUEL.

In a subsequent article on the Ionian Islands, pp. 24-28, the reader will find the views entertained by our missionary at Corfu, Mr.

Arnold, as to the question so long agitated, but now at length, we trust, satisfactorily answered,—shall we abandon the Greek mission? God has shown His favor to the mission by certain infallible signs; and to withdraw from it under present manifestations both of grace and providence, would seem like a presumptuous disregard of the divine will. In the following letter from Mr. Buel we find additional encouragement to continue steadfast of purpose and instant in prayer.

Oct. 25, 1849.—During the quarter that has just elapsed since my last letter, my time has been wholly devoted to the preparation of sermons for the Sabbath. Preaching has been regularly attended by an average number of sixteen. Among these are teachers, editors of newspapers, lawyers, university students, and merchants of the most respectable class. Some of the subjects preached upon are the following:—“Human Depravity,” Rom. 11: 32; “The Evil of Sin,” Jer. 2: 19; “Justification,” Mic. 6: 6; “Faith,” Acts 16: 31; “Repentance,” Acts 20: 21.

On Sabbath afternoon, I examine in course the Epistle to the Romans, with two young men whom I regard as pious. They were mentioned in my letter of July 18.

Our brother at Patras writes encouragingly of his Sabbath bible class, and of the distribution of the Scriptures.

A number of the bibles and testaments which I offered at the examination of the public schools in Piræus, were politely accepted by the demarch, and distributed as prize books. Something may also be done in tract distribution; in which the pious young men above mentioned take an active part.

Twenty-six English bibles and several in French, were given to the crew of the U. S. sloop “Jamestown,” after I had assisted at the burial of a seaman, who suddenly died the night the sloop anchored in Piræus, on the 9th of Aug. These bibles were given only to those who applied for them.

May the Lord of the harvest bless the seed sown, and make the word preached the power of God to the salvation of every hearer. The cordial satisfaction

expressed by several of my hearers, is one of the tokens that our labor will not be in vain in the Lord. We hear of no opposition now to evangelical preaching in Greece.

CHEROKEES.

LETTERS OF MR. JONES.

We have received within the last few weeks several letters from Rev. E. Jones, containing gratifying accounts of the progress of the gospel among the Cherokees, during the past year, nearly a hundred converts having professed their faith in Christ in baptism. His first communication is under date of Aug. 29.

The native preachers—Converts.

Under a deep sense of unworthiness, and of the rich mercies of God continued to us through our blessed Redeemer, I beg leave to communicate some of the instances of his goodness.

Though the seasons have for several months been very unfavorable, on account of the severity of the weather in early spring, and a succession of freshets until a few days ago; very few of our meetings have been disappointed. Our native brethren have evinced their devotedness to the cause of Christ by swimming rivers, wading swamps, and riding through storms of sleet, snow and rain, to meet their appointments. The affectionate, prompt and efficient coöperation of these brethren is to me matter of sincere gratitude; nor can I express in adequate terms the praise due to the God of all grace, for the influences of his Holy Spirit; which have attended the word preached, and which, I trust, has made it the power of God unto salvation to many souls.

I should be glad to give an account of a number of interesting meetings, which have been blessed with gracious tokens of the divine presence; wounding the hearts of sinners, and leading them to the blood of Christ. At present, I only send you the results:—the hopeful conversion of seventy-seven precious souls, and their baptism on a profession of their faith in the atoning Saviour.

Protracted meeting at Flint.—Baptisms.

Mr. Jones writes again, Sept. 5:—

We have had a meeting at Flint, which commenced on Thursday last, Aug. 30th, and continued four days. Religious exercises commenced Thursday evening, and continued Friday all day. At night while urging each Christian present to use some effort to bring sinners to Christ, much solemnity prevailed, and the members agreed to use their influence and their prayers to promote the conversion of sinners during the present meeting. Saturday morning, at early prayer meeting, while enlarging on the same topic, pressing on them the necessity of Christians making efforts beyond self, in union with Christ, for the benefit of others, they were much affected, and the members agreed to meet for a short time immediately after breakfast. The mission cause was then commended to their sympathies, prayers, and labors. The glorious openings in France and China were urged as motives to action. There was much affectionate feeling manifested, and a willingness expressed to do what they could. But here we greatly need the help of an active, pious brother, to train and encourage the Cherokee members in these duties.

At night, there was quite a movement among sinners present. Good attention had been given during the day; and now on invitation to the anxious, about fifty came up, many of them deeply affected. Much conversation was had with them, mingled with exhortation and prayer. Deep seriousness prevailed. A temporary shade, about eighty feet by thirty, was filled with people.

On the Sabbath, after the principal morning exercises, brother Downing and myself had the happiness to bury in baptism, on a profession of their faith in Christ, nine Cherokees; one male and eight females. Two of them were quite aged women, and one a little girl about ten years old. Much solemnity prevailed among several hundred spectators, who crowded the banks on either side

to witness the administration of the ordinance.

The sacrament of the Lord's Supper was then administered by brethren Oganaya and Tanenole.

Monthly concert at Cherokee.

We reached home, with a number of our brethren and sisters from a distance, in time for the monthly concert. This was also a good season. I addressed the meeting at some length. Br. Downing spoke a little with unction, but was so overpowered that he could not proceed. His prayer was like the broken and contrite heart, uttering its humble plea in sighs that God can hear. The congregation was melted down, and wept too. Brother Tanenole was scarcely less affected, while he prayed, with humble urgency, for the outpouring of the Holy Spirit on ourselves and on the world. I think there were not many present who did not feel more or less impressed with the sacredness of the presence of God.

Tuesday morning before the departure of our distant friends, we had a little conference meeting. Br. Oganaya reminded us of the goodness of God, and the gracious and signal answers to prayer we had experienced in past years, when all the members of the church united to pray for a blessing on our feeble labors, and the conversion of sinners commenced and continued from year to year, so that for years, few Sabbaths passed without some sinners professing their faith in the Saviour's blood.

Br. Tanenole mentioned an incident connected with the four days meeting at Taquohee last year, which greatly affected us all. The brethren and sisters had labored hard to have cabins and provisions ready for the meeting. Every thing was ready but meal. They had sent to all the mills they knew of, within twenty miles; but on account of the drought had entirely failed to get grinding done. They were greatly distressed. Within four days of the meeting all was dark. At last, they remembered that God hears prayer, and join-

ed to lay the whole matter before him. The next day they received information that they could get all they wanted within five miles. So they were ready for the meeting in good season; in addition to which, their souls were prepared to receive and to relish the bread that cometh down from heaven.

Before separating, we all engaged to devote some time every day, until the four days meeting at Delaware Town on the 13th inst., to pray for the gracious presence of the Spirit of God on that occasion.

Meeting at Delaware Town.

Oct. 15.—At Delaware Town, there was a meeting of four days, commencing Thursday, Sept. 13th. The congregations were quite large all the time, and on Saturday and Sabbath, it was thought, there were not less than twelve or thirteen hundred persons present. There was very serious attention given to the preaching and other exercises, as well by the congregations, as by the professors of religion. A considerable number of inquirers came forward for prayer and special instruction, on several occasions. On Sabbath evening especially, a deep feeling pervaded the assembly; and a crowd came forward for prayer, which must have numbered over a hundred persons. Our native preachers appeared to have their spiritual strength renewed, and to be imbued with “the spirit of grace and supplication.” The same may be said of many of the elder members of the church, both male and female. There was also much more than ordinary seriousness among the people.

Ordination of D. M. Foreman.

On Friday, at a meeting for conference, a proposition from the Flint church, for the ordination of our brother David M. Foreman to the work of the ministry, was presented to the brethren, which was received with entire unanimity and warm affection. A season of fasting and prayer, on the occasion, was appointed for the morrow, when the presbytery was organized,

and the candidate examined in regard to his religious experience, and his views of the doctrines and ordinances of the gospel, and of the duties and responsibilities of the ministry which he was about to enter. The result being in all respects satisfactory, Sabbath day, after the morning preaching, was appointed for the formal setting apart of our beloved brother to the sacred office. The ordination service was introduced by a discourse on Tim. 4 : 12–16 : “Be thou an example of the believers,” &c; in which I endeavored to set forth the personal character to be cultivated by a minister, and the duty of using all the means within his reach for increasing his mental stores, and invigorating and purifying his mental and moral powers, and of employing them all for the glory of God and the salvation of souls. For the edification of the hearers, a number of questions were propounded to the candidate, which he answered very appropriately. The ordaining prayer was offered by myself in English and by brother Oganaya in Cherokee. In all these exercises the congregation, as well as the members of the presbytery, were deeply affected and melted down, as in the presence of our gracious God.

Administration of ordinances.

After the conclusion of the ordination service and a short interval, our brother Foreman baptized, in the name of the adorable Trinity, six Cherokee men and six women, happy converts to the faith of the gospel, and, as we hope, partakers of its saving grace. A very large and solemn and interested assemblage of spectators surrounded the scene of the sacred ordinance.

The Lord’s supper was administered in the evening. The impression of the preceding days and of the morning exercises appeared to be deepened in the evening. Under the concluding advices, warnings and exhortations, there appeared to be scarcely one unaffected person present. May the sacred Spirit make the impression permanent and saving.

On Saturday, I addressed the church on the duty and privilege of putting forth their best efforts in the missionary cause. A good spirit on the subject was manifest.

On Monday morning, I addressed a large congregation on the influences of the Holy Spirit, the danger of grieving him, and the blessedness of fully following his gracious leadings.

In concluding this meeting, the only thing I had to lament was the impracticability of following up these gracious impressions "with line upon line and precept upon precept," for the maturing of the graces of those who are born again, and for urging the awakened and convicted to "the Lamb of God."

On Tuesday, Sept. 18, two small meetings were held at Dlanoosee and Deeg-noola, on our way to Verdigris. The congregations were quite serious. Some appeared much affected.

Riding forty miles on Wednesday, afforded opportunity for much conversation with several native preachers, and of explaining many portions of scripture in answer to their inquiries.

Meetings at Verdigris—Baptisms.

On Thursday, Sept. 20, a series of meetings commenced with the church at Verdigris, which continued till Monday morning. Our brethren Oganaya, Downing and Foreman, labored with untiring zeal and devotion, and with great acceptance. The brethren at Verdigris had finished flooring the meeting house, and added to their buildings five more cabins for the accommodation of

persons attending the meetings. They had also made comfortable provision for the people and their horses, so that all might stay on the ground, and enjoy the whole benefit of the meetings.

On Saturday a church meeting was held, and eleven persons, six Cherokee men and four women and one black woman, related the exercise of their minds and were received for baptism. At night, much concern was manifest in the congregation.

The meetings on the Sabbath were solemn and encouraging. About noon I had the privilege to bury in baptism the eleven brethren and sisters, who the day before had professed their love to the Saviour and their faith in his atoning blood. There was at the water side a large company, who gave earnest attention to an address on the import of the ordinance. The Lord's supper was administered with great seriousness by brethren Wickliffe and Foreman. At night many appeared affected under the preaching, and about twenty-seven came forward for prayer. Among them, were some who had been the most audaciously wicked characters. May their hearts be effectually subdued by divine grace.

On my way home I visited several families, and had opportunity to converse with many persons in all stages of religious concern; some were hopeful. Saturday and Sabbath, 30th and 31st, had meetings two days on Fourteen-mile creek. A number of persons appear to be under awakening influences.

MISCELLANY.

THE IONIAN ISLANDS.

The above is the title of an article in the last number of the *Christian Review*, from the pen of the Rev. A. N. Arnold, of the Greek Mission. Want of space has rendered abbreviation necessary. The language of the author has been, as far as practicable, retained.

"The United States of the Ionian Is-

lands" is the official title of that nominally independent State which comprises the seven following principal islands, viz: Corfu, Cephalonia, Zante, Santa Maura, Ithaca, and Paxo. There are likewise several smaller islands belonging to the group, of little political or commercial importance. The islands above named, with the exception of Cerigo (which is widely separated from the sister islands,

as it lies south of the Morea), are in the Ionian sea, between the latitudes of 37° 30', and 40° N.; the more northerly portion being contiguous to the coast of Epirus, and the more southern to that of Greece. The total area of these islands is a little more than 1000 square miles. The area of Cephalonia is 340 square miles; that of Corfu, the northernmost, and the seat of government, is about 230 square miles. Each of these two larger islands has a population of 60 or 70,000.

From the 13th to the 19th centuries the Ionian Islands were successively under Grecian, Roman, Byzantine, Neapolitan, and Venetian rule; the last named continuing for more than 400 years. In 1809 they came into the possession of the English, and are now under the protection of that government. Though constituted in 1815 an independent State, they have little more than the name and shadow of independence. It is only within a short time that they have enjoyed the liberty of the press. Since then, they have not neglected to urge loudly their claims and complaints. Some reforms have taken place, but the public mind is by no means tranquil. There are at the present time serious insurrectionary movements. The desire prevails among the disaffected Ionians to have these islands incorporated into the Greek kingdom. And such a union is anticipated as an event not very far distant.

The provisions of the Ionian constitution, relating to religion, may be regarded as liberal, in view of the latitude for which they were designed, and the ideas then prevalent in Europe in respect to ecclesiastical establishments and the rights of conscience. And though the articles relating to this particular are not entirely in agreement with each other, the fact has been, that no opposition or molestation has hitherto been offered to the public worship of Independents, Baptists, and Presbyterians, any more than to that of the Jewish Synagogue.

The Greek church of the Ionian Islands is ecclesiastically subject to the Patriarch of Constantinople. The religion does not differ, in point of doctrine, from that of the Greek church in other parts of the East, if we notice, in exception, that during the long rule of the Venetians, additional errors and abuses, belonging to that fallen church, were introduced. There is a multitude of places of worship, but unhappily these are no index of the moral and religious condition of the people. As to the clergy, while it cannot be denied that

not a few of them are hypocritical, avaricious, and unmerciful, their character as a whole is much superior to that of the Romish clergy. The amount of pulpit instruction is exceedingly small. Until within two or three years, it has been limited to one sermon on the morning of each Sunday in Lent. And this is true only of Corfu. In the other islands, even the Lent sermons are not regularly preached. It is not strange that, notwithstanding they self-complacently regard themselves as *the* church, claiming to be the most ancient of all churches, profound ignorance of spiritual things and gross superstition characterize the mass of the people. As might be expected, covetousness, licentiousness, duplicity and falsehood are prominent and prevalent vices. And among the more educated class, there are not a few who not only have no respect for the prevailing system of religion, but hold all revealed religion in contempt. This is especially true of the present generation of young men; and even priestly robes do not always shield the heart from infidelity, however effectually they may restrain the lips from the unguarded expression of it.

The remainder of the article we give entire.

CLAIMS OF THE IONIAN ISLANDS AS A FIELD OF MISSIONARY LABOR.

In determining the comparative claims of any particular part of the world, as a field of missionary operations, it will be granted, we presume, that among the things most worthy to be considered are, its religious condition, its extent, the character and relations of its population, its accessibility, its climate and adaptation in other respects to the health and comfort of the laborers, and lastly its promise. Let us be indulged with a few words upon each of these.

Religious condition.

As to the religious condition of the population of the Ionian Islands, we may presume that what has already been said will amply suffice to prove the *need* of evangelical labor among them. If they worship God in vain who teach for doctrines the commandments of men, and by their traditions make void the commandments of God; if they cannot offer any acceptable worship and service to the Creator, who worship and serve the creature more than Him—then there can be no dispute that the population of these islands need evangelical instruction as truly as those of any part of the pagan

world. We have only to add, therefore, under this head, that there is no other supply for this need, but that which is provided by the mission of our own Union. The English government provides military chaplains for each of the three larger islands, Cephalonia, Corfu, and Zante; and for the seat of government, there is likewise a civil chaplain. But these confine their labors to their own countrymen, between whom and the Ionian people, there is, in addition to all other separating causes, the barrier of a language reputed difficult, and differing widely from all the other languages of Europe; and which, therefore, very few Englishmen think it worth their pains to acquire. There is, moreover, a missionary of the Presbyterian church, whose labors have a primary reference to the conversion of the Jews, and a secondary to the supply of the spiritual wants of his own countrymen and co-religionists, of whom there is always a considerable number among the military; and who, therefore, whatever readiness of mind he may have to do good unto *all* men, can of course find little leisure to devote to the benefit of the Greeks. The British and Foreign Bible Society, and the London Missionary Society, have had their missionaries in the islands, but the last of these was transferred to another station more than three years ago.

Extent, character, and relations.

In point of extent, the Ionian Islands present an insignificant field when compared with China or India, among heathen nations, or with Germany or France among nominally Christian countries. But there are none, we would hope, among the sincere friends of missions, who will uphold so extreme a principle as that *all* our evangelical efforts should be confined to these more extensive fields. We rejoice that there are parts where missionary labor is invited by a broader sphere, and where missionary enthusiasm is excited and sustained by the prospect of more magnificent results; but we remember at the same time that God has not despised, and so has forbidden His people to despise, the lesser isles of the ocean, and the decaying aboriginal tribes of our own continent. The Ionian group contains about twice the population of the Sandwich Islands.

But the character of a particular people, and their relations to neighboring nations, may sometimes far outweigh in importance the consideration of extent of territory, or number of inhabitants. The Ionians are an enterprising race. This their common characteristic exhibits it-

self under different forms in the natives of the different islands. The Zantiotes are proverbially industrious and thrifty. They have made their own island a garden indeed, and settlers from it are every year more and more enriching with productiveness, and adorning with beauty, the adjacent shores of Greece. The Cephalonians are famed for their expert seamanship; and notwithstanding the intestine quarrels and seditious movements which have given them so unenviable a notoriety, they have contrived to *double* the products of their island within the last twenty years. The conversion of a maritime race of people to a pure Christianity, is a peculiarly important step in the progress of the world's evangelization. It is the conversion, in so far, of one of the most formidable hindrances into one of the most efficient helps—the transformation of a bitter foe into a beneficent friend. And a commercial people, though their country be an island, cease in a manner to be insular. They make for themselves highways, which neither rains nor snows ever obstruct, to all the parts of the world. Is not England an island? Yet what continent or shore is there, near or distant, with which her floating bridges have not joined her?

Accessibility—Climate.

That this part of the world is accessible to missionary effort, we have the most conclusive of all possible demonstrations, the actual and unmolested occupancy of it for ten years past. How the apparently contradictory principles of the constitution will be harmonized, when the battle of soul-liberty comes to be fought, it is not for us to foretell. If victory should crown the *first* struggle, the result would be contrary to what history has taught us to expect. If it seem good to Him who hath put the times and the seasons in his own power, to postpone that contest a few years longer, there will not be wanting, we confidently believe, a little band who will count freedom to worship God a blessing worthy to be valiantly contended for with words of truth and soberness, and cheerfully suffered for with the faith and patience of the saints. And while in this contest we must not lean upon an arm of flesh, though it should be the mightiest of all fleshly arms, yet we may thankfully remember, that the dominant power in these islands is that of the nation in which religious freedom has ever found its stoutest champions and its most willing martyrs, in which it has already achieved its greatest victories, and is steadily advancing to still more glorious triumphs.

The matter of climate, &c., may be dismissed with a word. There are no peculiar dangers, discomforts or privations, attendant upon a residence in this field. The climate of the Ionian Islands has nothing of malignity, and is, on the whole, salubrious and delightful. Those who come from more northern regions doubtless enjoy commonly less vigor than in colder latitudes, and require to be recruited, after the lapse of years, by breathing for a season a more bracing air; but this is common to all warmer climates, and applies with much less force to the Mediterranean than to any of our Asiatic stations.

Comparative promise.

More important is the consideration of the comparative promise of different fields; and it is on this ground, probably, that we shall chiefly meet with adversaries, in pleading for the continuance of this part of the work in which the A. B. M. Union is engaged.

We must sorrowfully confess that missionary labor in this field has not heretofore brought forth fruit answerable to the expectations, much less to the desires, of those who have coöperated in the work. This is a lamentation, and shall be for a lamentation. It is a trial of our faith;—but we protest against its being regarded as a command to withdraw, or a permission to despair. Were we to grant that the apparent want of promise of this field, viewed in connection with the brighter prospects that elsewhere open before us, and the limited means which it has pleased God to put into the hands of the Union, might be a sufficient reason for not undertaking, at this moment, a new mission to the Ionian Islands, there would yet remain ample ground on which we might earnestly contend for the *continuance* of the mission already established. The question of *beginning* has been decided. Providential circumstances led to the occupation of this field. Is there a clear voice of Divine Providence bidding us abandon the work we have begun? Our missionaries there do not hear it. Has God withdrawn the hopes and the hearts of his people from this part of the great field? Such a withdrawal may have taken place in many minds, and yet not be of God. But it has not taken place in *all*. And we will persist in believing that it has not taken place in most, that it has not taken place so extensively as to make the recall of our missionaries an inevitable measure, till the unanswerable evidence of facts compels us to the opposite conclusion. We

will not believe that the resolution to withdraw from *any* field of begun missionary labor, on account of confessed want of success, will be irrevocably adopted, until such thoughts as these have been solemnly pondered: whether such a withdrawal can be made without danger of reflecting dishonor on Christ and his truth; whether the principles on which it is made, if applied from the beginning, would not have led to the successive abandonment of many fields which God has afterwards signally fertilized with the copious dew of his blessing; whether the *precedent* of such an abandonment would not tend to produce such disastrous results as these; on the part of missionary laborers abroad, either, on the one hand, a feeling of *uncertainty*, unfavorable to extensive plans of usefulness, untiring perseverance in prosecuting them, and unreserved devotion to their work; or, on the other, a feverish anxiety for speedy results, unfavorable not only to their own comfort and health, but much more to deliberateness of judgment, discretion of procedure, and the purity and permanency of these results;—and, on the part of missionary contributors at home, either, on the one hand, the disaffection of a few and the discouragement of many; or, on the other, fickleness and impatience; the fruit of that sin of unbelief which so easily besets us all;—whether, in fine, such a precedent would not be too likely to end in the diminution of funds at home and of fruits abroad, of faith in God on our part and favor towards us on his;—till these things, we say, have been duly considered, we trust such a measure will not be taken; and *when* these things have been duly considered, we are persuaded that neither the Greek Mission, nor any other, will be disbanded without some sounder and safer reason than the want of success.

Before the last anniversary of the Union, at which the existence of this mission trembled for a while in so doubtful a scale, our missionaries were rejoicing in the baptism of one interesting convert. Before the report of that meeting reached them two more had been baptized. All the three are young men. One is an experienced and devoted teacher. Another has likewise had experience as a teacher, but his desire now is to teach and to preach Jesus Christ to his countrymen,—a work for which the providence and grace of God seem to have prepared him. Had the decision to recall our missionaries from this field passed at the Philadelphia meetings, it would have been to them a message to leave

these beloved brethren, as sheep having no shepherd; and could they have been *sure* that it was a message from God? It may be that they would have ventured to doubt, and to inquire whether deliverance might not possibly arise from some other quarter. But thanks be to God, they were not called to that trial. And this renewed deliverance cannot but strengthen their hope of the permanence of the mission. For if, when it seemed to be altogether unfruitful, the counsel to cut it down was rejected, and the resolution was adopted to 'let it alone this year also,' much more may it be hoped, that when it has borne a *little* fruit it may be spared, and purged that it may bear more and more, until at last it shall be confessed, to the glory of God, that it has borne *much* fruit."

IDOLATRY IN WESTERN INDIA.

The following communication under date of April 17, 1849, is from notes of a missionary journey by the Rev. M. Mitchell, missionary of the Free Church of Scotland, and will be read with interest.

Pilgrimage.

Nasik is one of the main seats of idolatry—indeed the most purely idolatrous city—in Western India. The entire city contains, as far as I can recollect, about 20,000 inhabitants, and the purely Brahmanical families are estimated at 2000, say 10,000 individuals, who are not only wholly given to idolatry, but devoted heart and soul to its maintenance. Of the 2000 families, 850 have no other source of support whatever but idolatry, and most of them the *river*. I think I spoke of those *sons of Ganga* i. e., *sons of the river*, before. It may give you some idea of the immense sums of money expended at those pilgrimages, when I mention that when Baiza Bai (Lady Baiza), a female connected with one of the reigning Maratha dynasties which still exist in various parts of India, visited Nasik on pilgrimage, every Brahman that came obtained one rupee, every Brahman with any pretensions to learning, four rupees, and every officiating Brahman who assisted at the religious ceremonies she performed, about 6000 rupees. Of course, few are able to lavish on needy Brahmans such immense sums as this; and as one native dynasty falls after another, and one native family after another is reduced by its extravagance to poverty, the pampered Brahmans, foreseeing the effect

of this on themselves, speak out in bitter terms against the British government.

Decline of Brahmanism

It seems to be the intention of Almighty God to allow one and all of the native dynasties to fall; and, although our government has in certain cases been to blame in this matter, it looks as if sentence from the Highest had gone forth against the tyrannical, idolatrous rajahs of the land. With them Brahmanism necessarily declines. Already the Brahmans are poverty-stricken to a degree that awakens our compassion towards the sufferers, much as we abhor the system by which they live. Not only is their wealth decreasing; their vaunted learning is sinking still more rapidly.

Study of the Vedas.

Thirty years ago, 200 youths in Nasik were employed in the study of the Vedas. They occupied five or six hours *per diem* in committing to memory its supposed holy sounds—and this stupendous task was continued for no less period than twelve years. Only think of the fearful absurdity!

Twelve precious years entirely consumed in committing to memory sounds, mere sounds,—for the Veda is not now intelligible to a single Brahman of all the multitudes who commit to memory and recite it. When understood at all, it is so by another class altogether; and the fact, although almost incredible, is precisely as I have stated it, viz., that hundreds and thousands of Brahmans over India spend ten or twelve years in learning to recite the sacred books of their religion, without understanding one single syllable of all they learn at such an enormous sacrifice! And if they did understand them, what would the knowledge amount to? The Vedas contain hymns in honor of the firmament, the fire, the waters, the wind, and so forth,—the system of the Vedas being a deification of natural phenomena. Alas! what fearful slavery is this—utter intellectual debasement as well as moral ruin! We found that now, instead of 200 youths being thus sacrificed to the honor of the supposed holy book, only forty, or at the utmost fifty, consume their time in this most wretched way; and the Brahmans see clearly before them the total cessation in a few years of the study of the sacred Vedas. Happy day when they shall be preserved merely as a humbling memorial of times of ignorance and sin, which India reverts to only with shame!

Trimbak—Religious mendicants.

But a still holier place than Nasik is Trimbak, a village at the source of the Godavari, that is, about twenty miles to the west of Nasik. Accompanied by Ramkrishna, one of the Brahman converts of the mission, we set off to visit this holy spot. We travelled for greater comfort during the night, leaving Nasik when the moon, somewhat past the full, arose to light our way. In this climate, we are comparatively independent of atmospheric changes. Having slept a few hours on the ground in some shed in a village about half-way to Trimbak, we again rode off in time to see the village soon after sunrise. I think we met about ten carts full of pilgrims quitting Trimbak in the space of one hour. As we approached the village, long lines of encampments appeared on both sides of the road, consisting of dwellings rudely constructed with straw for the residence of the religious mendicants, who are known by the comprehensive name of Gosavis. You may call these the monastic orders of Hinduism; and here they were collected in large brotherhoods, amounting in all to at least a thousand individuals, all of them thought to be peculiarly holy men, who, having forsworn the world and devoted themselves entirely to the service of God, were deserving of peculiar reverence. Numbers of these men were walking about, almost perfectly naked, with their bodies smeared over with ashes. Many of them had come from a very great distance—from Upper Hindustan, the banks of the Ganges, the Panjáb, &c. They formed one very conspicuous and disgusting feature in the scene.

The holy village of Trimbak does not at all strike you as you approach, as being in any way remarkable; but the features of nature around it are in a high degree commanding. You see before you a very lofty and semicircular sweep of hills, from which innumerable streams, even at this period in the dry season, are trickling (I cannot say rushing) down. These waters are collected into multitudes of tanks (lochs, as we should call them *Scotticè*) in and around Trimbak. The river at this season is here but a slow and insignificant stream, with its elaborately constructed channel half choked with mud and stones. We draw farther into the semicircle towards the hills, and there, near the base of a high precipice, is Trimbak. One proud temple in Trimbak—the temple of Trimbakeshwar,—i. e., the

Lord of Trimbak, or Shiva—rears aloft its head, and boasts of elaborate architecture and very spacious enclosures paved partly with marble; but the village temples are not striking, nor is the village itself remarkable for beauty or extent. Were it not for the neighborhood of the source of the river there would be no village here, or at least one of the most insignificant kind. The city is one wholly given to idolatry.

Government support of idolatry.

The temple is supported by an endowment of 22,000 rupees annually given by our government. This is one of the most melancholy things connected with the British sway. When our government took possession of the Maratha country, it promised to continue all existing establishments. Under the native government, the endowments to temples might in many cases have been resumed; but our government seems to hold itself bound to administer them in perpetuity. The sums thus expended on the support of idolatry at Nasik and Trimbak are absolutely incredible. When a better feeling takes possession of the mind of government, it will doubtless find it easy to expend the money in a manner equally acceptable to the natives, and yet not so fearfully dishonoring to God, nor so fatal to the best interests of the country.

Bathing for purification—"Sons of the Ganga."

The scene which for many hours daily presented itself at the holiest tomb in the village, was one of the most remarkable things we saw. Could the scene daily enacted there be but once witnessed by Christians in Britain, how would it move their hearts, and stir them up to fervent supplication and unceasing effort for miserable India! The waters of many small rills were here collected into one tank of perhaps two hundred feet square. It was built round on all sides with substantial masonry, and had steps leading down into it, so that the pilgrims could approach its waters in any part. The concourse to it during the holy year (the year in which the Godavari river is especially holy, which is every twelfth year,) is said to be perfectly incredible; and, among the crowd of people rushing into the waters, even lives are sometimes lost. Even now the concourse was large—the scene distressingly animated. Men, women, and children—people of all conditions and all ages—were here indiscriminately bathing. We could see no distinction as to places assigned to different ages or sexes. Every heathen, be-

fore stepping down into the stream, paid his priest to recite the necessary prayers in Sanskrit. These consisted of such confessions and petitions as these—

“I am sin, I commit sin, my nature is sinful, mercifully deliver me, O Godavari,” &c. &c.

The worshipper held some water taken from the tank in his hands while these prayers were recited, and poured the water out five or six times, offering some gift to the Brahman each time. He then descended into the tank. We were more particularly struck with the appearance of some Gosavis—those religious mendicants who generally go about without almost any clothing; and the scene altogether was such that, simply on grounds of public decency, we felt the government ought decidedly to interfere, and lay at least an interdiction on those supposed holy men. The whole tank was alive, so to speak—every corner occupied by bathers, or people preparing to bathe.

We addressed some of the Brahmans standing by; but angry looks and bitter words were all we could obtain in reply. The very show of their countenance witnessed against these men; the contrast was striking between the simple-looking country people who had come as pil-

grims, and the dark and malevolent scowl of the *Son of Ganga*. A considerable number of pilgrims collected to hear us, but most of them were driven away by the Brahmans. “Leave them alone,” they cried; “let nobody speak to them, or hear them.” We gave away one or two small books; in an instant they were seized by the Brahmans and torn in pieces. A sacred tree, with a small raised enclosure round it, seemed a suitable place to address them from, but the moment I ascended it they cried, “Tear him down—tear him down;” and actually made a rush to seize me, which they would have effected but for the help rendered me by my companions. I had never witnessed similar violence, and was a good deal taken by surprise at it, for we had carefully avoided using language of an irritating kind. But the mildest statement of the inefficiency of the waters of the Godavari to cleanse away sin, seemed to inflame those unhappy men to madness. They are the *Sons of the Ganga*, they live on the gifts presented by the pilgrims, and they felt that their craft was in danger. Oh! when shall we see in India what we read of in the early history of Christianity—“a great company of the priests obedient to the faith?”—*Miss. Record*.

AMERICAN BAPTIST MISSIONARY UNION.

MISSIONARY ROOMS.

Changes in the Executive Committee.

The professional duties of Rev. R. E. Pattison, D. D., made it necessary for him to decline the service to which he was elected at the annual meeting of the Board, and recently Rev. William Leverett and George Cummings, Esq., have resigned—both having removed from the vicinity of Boston. The vacancies have been filled by the reelection of Dr. Pattison, who now accepts the appointment, and by the election of Rev. Rollin H. Neale and Mr. Benjamin Smith.

Bassa Mission.

The Committee have recently given particular attention to the state of this mission. It is now more than eighteen months since it was left chiefly in charge

of native assistants, and its interests are manifestly suffering from the want of the supervision of American missionaries. The mission, in the judgment of the Committee, ought speedily to be reinforced or relinquished; and they are endeavoring to find two suitably qualified brethren to send as missionaries to the Bassas within the current missionary year. Surely this number, at least, will be constrained by the love of Christ to go to the relief of our only mission on the coasts of Africa.

Greek Mission.

The state and prospects of this mission have received deliberate consideration since the last annual meeting. The progress of civil and religious liberty, the fuller access attained by the missionaries to Greek minds, the grace which God has bestowed in the recent conversion of some,

and the probability that native laborers are about to be provided by the Lord of the harvest, have brought the Committee to the conclusion, that the question of discontinuing the mission ought to be laid aside. A small additional appropriation has been made for the support of a native assistant, agreeably to the request of Mr. Arnold.

South-eastern France.

The Committee have requested Dr. De-
van to remove to south-eastern France for the purpose of superintending the missionary operations which have there been so happily commenced. By this arrangement the little church and the laborers so providentially raised up at St. Etienne, will receive the aid and counsel so much needed, and a wide field will be occupied which promises a more abundant harvest than can now be reasonably hoped for in Paris.

Maulmain Burman Mission.

It is stated on the first page of this number, that the connection of Rev. S. M. Osgood with the Maulmain Mission was closed in October. The Committee deemed it inexpedient for him to return at present to Maulmain, in view of his constitutional tendencies to disease, in a tropical climate, and there being no urgent demand for his services in the department formerly occupied by him. At a future day, should Mr. Osgood's health become more firmly established, and the duties formerly discharged by him require his return to the station, the Committee will cordially renew the appointment, and it will be as cordially accepted.

Mrs. Osgood was removed by death, at Wyoming, July 13, in the 35th year of her age. She began her missionary life in 1836, accompanying her husband, the lamented Thomas, to join the mission to Assam. She was married to Mr. Osgood in the summer of 1838, and while his health allowed him to remain at Maulmain, fulfilled a most valuable, though unpretending service, returning with him to this country in 1846. "She died as she had lived, in the exercise of a calm and peaceful trust in the Saviour. Her memory is blessed."

DONATIONS

RECEIVED IN NOVEMBER, 1849.

Maine.

Oxford Asso., viz. Sumner ch. 12; Livermore, 1st ch. 10.25; Mrs. Kidder 2; Poland and Oxford, ch. 1; Paris and Woodstock, ch. 1.75; Norway, Mrs. Milnor 1; Paris, ch., to cons. Mrs. Louisa G. Davis L. M., 100,	\$123.00
Sedgwick Bay Fem. Miss. Soc., Mrs. E. B. Allen tr., East Thomaston, ch., Samuel Libby tr., 2.36; Fem. Miss. Soc. 15.59,	19.00
Wiscasset, John Sylvester	18.95 5.00
	<hr/> 170.95

New Hampshire.

Rumney Fem. Miss. Sewing Circle, for sup. of Rev. A. H. Danforth,	25.00
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Vermont.

Fairfax, I. D. Farnsworth,	10.00
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Massachusetts.

West Wrentham, friend of missions	4.00
Groton, ch., mon. con., 5; Brookline, 1st ch., 200,	205.00
Boston, Charles st. ch., mon. con., 11; Baldwin Place Sab. School, Joseph Sawyer tr., 15.56,	26.56
Sharon, Ladies Burman Miss. Soc., Miss Dulcinea Capen tr., 10.25; West Dedham, Sab. School 8; Chelsea, ch., S. Bryant tr., to cons. James Loring L. M., 100; Newburyport, Soc. for the benefit of youth in Africa, Mrs. R. B. Medbery tr., 2.50	120.75
	<hr/> 356.31

Rhode Island.

Mount Vernon, Caleb Waterman, to cons. himself L. M.,	100.00
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Connecticut.

Essex, A. E. Post 5; Thompson, Cent. ch. and Soc. 81.59	86.59
New Haven, 1st ch. (of which \$20 is from the Sab. sch., for sup. of a scholar in Nowgong Orphan School,) to cons. George O. Sumner M. D. and Mrs. S. Emelia Phelps L. M.,	200.00
Suffield Fem. Miss. Soc. of Conn. Lit. Inst., for the sup. of two children in the Karen Normal School at Maulmain, named Joseph and Lavinia Parker, per Miss L. M. Parker, prest.,	10.00
	<hr/> 296.59

New York.

Lakeville ch. 2.46; Champlain Bap. Con., Wm. H. Butrick tr., to cons. Rev. John A. Dodge and Rev. Myron N. Stearns L. M., 200; Fort Edward, Jas. Cheeseman 1; Waterford, ch. 8.75; Newton Corner, ch. 17.75; Oneida Asso., E. Palmer	
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tr., 21.50; Preston Hollow, Rev. Hiram Haynes 10; Hoosick Falls, ch. 4 23; Ten Mile River, ch. 12.75; West Hoosick, ch. 7.94; Galway, Phebe Hermance 2; Alonzo Hermance 6 cts.; Abigail Cook 2; do. 1st ch. 3.25; do. 2d ch. 14.41; Jamesville, ch. 1.98; Fairfield, Mason West 2; Sylvia West 1; Elizabeth West 50 cts.; Hannah Carr 5; Collection, 3.18; Russia, Phebe Walker 50 cts.; Newport, ch. 9.39; Norway, ch. 12; Salisbury, ch. 8.62; Little Falls, ch. 8.50; Mohawk, ch. 3.10; Frankfort, ch. 12.37; Westmoreland, ch. 3.64; Albany, Gaylord Sheldon 14; John F. Rathbone 25, to cons. Rev. Hiram Haynes L. M., per Rev. O. Dodge, agent,	417.98	
New Jersey.		
New Jersey State Conv., Peter P. Runyan tr., viz.—Burlington, ch., mon. con. 18.61; Sab. School, for Ind., Miss., 22.70; Youth B. S., for Ind. Miss., 3; Infant School, for Ind. Miss., 8; Bordentown, ch. 21; Bridgeton, ch. 14; Cohansey, ch. 60; Camden, 1st ch. 10; S. School, 10; Cedarville, ch. 7.96; Cape Island, ch. 20; Freehold, ch. 32.64; Upper Freehold, ch. 57.50; Flemington, ch., to cons. William Barrass L. M., 100; Hightstown, ch. 50; Fem. Miss. Soc. 30.86; Haddonfield, ch. 25; Hamburg, ch. 7; Hamilton Square, ch. 13.50; Jacobstown, ch. 4; Kingswood, mon. con., 13.64; Millville, ch 6; Middletown, 2d ch. 34.10; Mt. Salem, ch. 4.52; Pittsgrove, ch. 21.80; Sandy Ridge, ch. Miss. Soc. 4; do. for Burman Mission, 10.40; Scotch Plains, ch. 26.25; School-ey's Mountain, ch. 19; Shrewsbury, ch. 1; Sussex Asso. 15.50; Trenton and Lambertson, ch. 23.22; Juv. Miss. Soc. 12 02; Woodstown, ch. 7.62,	714.84	
Pennsylvania.		
Philadelphia, Broad st. ch., Mrs. Edward W. Miller, for sup. of a child in Assam Orphan School, to be named Mary Ann Miller, Alleghany, ch. 25; Sab. School, 75, to cons. Rev. Joseph Walker L. M., Clarion Asso. 3.87; Brownsville, ch. 3,	25.00	
Mantua, ch. and Sab. School, for Karen School, under the care of Rev. H.L. Van Meter at Sandoway,	100.00	
	11.87	
	100.00	
	146.87	
Missouri.		
Meacham, Rev. J. Berry, per Rev. A. Bennett, agent,		1.00
Ohio.		
Cincinnati, Mrs. Deborah Kimball, to cons. Mary S. Kimball L. M., 100; 9th st. ch., "a member" 50; Miss Emily A. Ewing 1; John Henry Ewing 1; Miss Augusta Kate Ewing 1; per Rev. A. Bennett, agent,		153.00
Indiana.		
Indiana Bap. Miss. Soc., J. R. Osgood tr., 19.35; Covington, ch., Mr. Clarke 5.95; Madison, ch. 22.95; mon. con. 11.05; Sabbath School Miss. Soc. 2; Indianapolis, mon. con. 18.12; Juv. Miss. Soc. of Sab. School, to sup. a child in Assam Orphan School, 25 75; Indiana Miss. Soc. 18.10; Lick Creek 2 20; Logansport 8.20; R. M. Bosworth 50 cts.; North Eastern Asso. 11.50; Mr. Johnson 2; Green Castle, mon. con. 3.15; Mt. Pleasant 3.50; Fort Wayne 5.40; Lafayette 30; William Woodworth 10; the "Irving family," proceeds of a concert, 25, to cons. J. R. Osgood and Rev. T. P. Hedge L. M., per Rev. A. Bennett, agent,		223.82
Illinois.		
Quincy Ass., R. G. Ray tr., to cons. Rev. Charles Harrington L. M., 132.45; Ill. River Asso., D. D. Irons tr., 26.25; McLean Asso. 7.25; John Hawker 1; John Davidson 25 cts.; Lockport, ch. 6.38; Joliet, ch. 1.25; Mrs. R. Wardsworth 50 cts.; Ill. General Asso. W. W. Watson tr., 148.55, to cons. Rev. B. B. Carpenter and Rev. G. W. Riley L. M., per Rev. A. Bennett, agent,		323.88
Michigan.		
Mich. State Conv., to cons. Rev. David Hendee and William A. Burt L. M., per Rev. A. Bennett, agent,		200.00
		\$3,140.24
Legacy.		
Bellingham, Ms., Mary Adelaide Arnold, a little child,		1.00
		\$3,141.24
Total, from April 1 to Nov. 30,		\$36,669.00
"Hampton Falls ch., Ms." in the Dec. No. of the Magazine should be Hampton Falls ch., N. H., and		
"Three Rivers ch., Conn." should be Three Rivers ch., Ms.		

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